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WOMAN'S WORK FOR WOMAN.

Vol. XV. NOVEMBER, 1900. No. 11.

So, it appears, the missionaries at Paotingfu, like Jesus, "suffered without the gate," being made in this particular of their dying conformable to His death. It is of infinitely greater moment that they had given all they had, and all they were, to follow His command and example and that He accepted all they gave, not drop by drop through years of perseverance but in one rich cup of sacrifice.

REV. WALTER LOWRIE has gone with the military expedition to Paotingfu, and whatever further facts can be unearthed regarding his associates, beyond what he has reported upon another page, Mr. Lowrie is in a position to learn as no other man could.

THE relieving force at Peking marched up to the walls in four columns and took the four east gates, the Russians and Japanese seizing the two northerly, the Americans the third. It was at this corner, marked "a" on the diagram, p. 317, that the first flag was flown, raised by one of the marines, a Salvation Army man. Our troops had to fight their way in along the wall, to the west, while the British troops had an easy entrance at the next gate on the south ("b") and a quiet street, which accounts for their reaching the Legation first.

THE WALL held by American marines was a section, 600 yards long, of the wall marked "c" on page 317. It was just back of the American Legation, and the adjoining section was held by German soldiers at the rear of the German Legation. Under this wall was the water gate, and because foreign guards were on top of the wall, the relieving column was able to march under. The width of the wall is forty feet, and through sewer slime, from ankle deep to the knee, the men marched; thence into the canal inside the city; thence, scaling a ten-foot wall, they reached a dry road leading to the Legation.

A WEEK of Prayer for China, October 28–November 4, was proposed in the Conference representing eighteen societies of the United States and Canada, which convened in our Assembly Room, Sept. 21, and a printed appeal for its observance has been issued. It is expected that pastors will preach upon the situation and our duty in China, and that, among other services, one will take the form of a memorial to the martyrs of 1900, foreign and native. None will more tenderly share in this united intercession than the women of our societies; let them be bold, too, in inciting others to prayer, in cases where otherwise the week will not be honored.

A MEMORIAL service under the auspices of the Board of Foreign Missions will be held in the Fifth Ave. Church, New York, on the evening of Oct. 28.

WHILE Miss Christensen was alone, holding the station at Benito, Africa, the afflictive tidings reached her of the drowning of both her father, Captain Christensen, and her brother. This occasions a temporary return to her home in Norway. She must not be forgotten among the many sorrowing hearts.

THE death, on Sept. 8, of Mrs. Claude R. Brodhead, better known to many of us as Miss Lombard, recalls the years of her happy and efficient usefulness as editor of *Children's Work for Children*. The marvellous courage with which she had long borne great suffering never failed her to the end, nor her bright Christian hope.

RIGHT through the South Africa war Mr. Oscar Roberts has been watching for souls. He writes from Johannesburg, Sept. 4: "I have never been lonesome in the fourteen months

on the veldt, but it *is* a joy to hear a white man pray once more. Have not had a letter from home since one dated in March, but it is all right. When a fellow cannot have his own way, he can have a good time having Somebody Else's way."

THE medical members of Lienchow station, Dr. Machle with his family and Dr. Eleanor Chesnut, stuck to their post, far in the interior as it is, until the Chinese Christians came begging them to leave. It was reported that Hunanese bandits were coming down upon them in force, and the Christians said they could escape themselves to caves in the mountains not far distant. The missionaries reached Canton in safety on Sept. 2.

THE Methodist missionary, Rev. F. D. Gamewell, whom the British Minister put in charge of the Legation fortifications at Peking, was an experienced officer in the army during the civil war. Prof. James (see p. 319) was an Englishman, one of the faculty of the Imperial University.

FIVE foreign children died during the siege in Peking.

SOME 3,900 cannon balls and shells were fired upon the besieged Legation.

AN American who went into Peking with the troops tells us that they did not know as they should find anything to do except to bury the dead. This throws light upon Dr. Leonard's remark, "they looked so pleased to see us alive."

AS TO the present whereabouts of Peking missionaries: Mr. Fenn had an attack of fever and has come home with his family; Dr. and Mrs. Inglis are on their way to America; the others were still in Peking when last heard from. Mr. and Mrs. Killie, Dr. Leonard—who was on night duty in the hospital during the whole siege—Dr. Mackey and Miss McKillican have announced their purpose to winter there.

THE walls of the church and of two-story buildings on the west Presbyterian compound (see diagram, p. 317), were found standing, after the siege, and building materials had not been carried off as from the other compound.

IT is understood that had the troops delayed entering Peking a single day an explosion would have occurred from a mine which was discovered under the British Legation.

THE importance of the Peking intelligence justifies, we think, the omission of the Letter Department this month, and even of valuable communications from Korea.

SPIRITED as well as solid is the brief address to the Presbyterian Church which has been sent out by J. H. Laughlin and seven other representatives of her missions in China. "Every inch of the late disaster must be retrieved," say these men. Their *Address* and other timely literature, *The Missionary Under Fire*, *The Iniquity of Christian Missions in China* (30,000 circulated already), may be obtained from Chas. W. Hand, Treasurer, 156 Fifth Ave., New York.

TWO of the most valuable Korean helpers died in Pyeng Yang in April. One had been with Mr. Moffett from the beginning. All Christian carpenters and other workmen of the city laid off work for the day to pay respect to his memory, many walking eight miles to the grave.

WHAT names they have in Korea—"Mrs. No" and "Mr. Oh."

ONE of the first things that Rev. Henry M. Bruen did upon arriving at Taiku, Korea, was to turn in as carpenter and help build Dr. Johnson's dispensary.

THOUGH with only temporary quarters at command, Mrs. Eckels and Mrs. Hamilton have joined their husbands away down at Nakawn-see-tamarat, in Siam. Up north, at Pitsanulok, Dr. and Mrs. Toy have lived on a boat ever since their house was burned. A new one is going up.

THOSE intending to procure the *Report of the Ecumenical Conference* would do well to order at once, as the first edition of 25,000 is nearly all spoken for. The Report comes out in December, and will be delivered for $1.50, publisher's price, if ordered from the Foreign Missions Library, 156 Fifth Ave.. New York.

Our Missionaries in Korea,

AND POST OFFICE ADDRESSES.

Mrs. O. R. Avison,	Seoul.	Mrs. H. G. Underwood, M.D.,	Seoul.	Mrs. R. H. Sidebotham,	Taiku
Miss Susan A. Doty,	"	Miss Katharine Wambold,	"	Mrs. W. M. Baird,	Pyeng Yang.
Dr. Eva H. Field,	"	Dr. Georgiana E. Whiting,	"	Miss Margaret Best,	" "
Mrs. F. S. Miller,	"	Miss M. Louise Chase,	Fusan.	Mrs. Wm. B. Hunt,	" "
Mrs. S. F. Moore,	"	Mrs. Chas. Irvin,	"	Mrs. Graham Lee,	" "
Miss Sarah H. Nonrse,	"	Mrs. Cyril Ross, M.D.,	"	Mrs. S. A. Moffett, M.D.,	" "
Miss Esther Shields,	"	Mrs. J. E. Adams,	"	Mrs. Alfred M. Sharrocks,	" "
Miss Ellen Strong,	"	Mrs. W. O. Johnson,	Taiku.	Mrs. J. Hunter Wells,	" "

En route to join the Mission: Mrs. Geo. Leck and Miss Eliza M. Howell.
In this country: Mrs. W. L. Swallen, Johnstown, Ohio; Mrs. C. C. Vinton, 955 Park Ave., New York.
In Switzerland: Mrs. Jas. S. Gale, 4 Avenue Belle Roches, Lausanne.

A Pauline Church.

The corner-stone of the new church building in Pyeng Yang City was laid June 25. That evening, just at the close of the day's work, the church people gathered on the brow of the hill to witness what was, to them, the beginning of building. Materials had been secured, the ground prepared, stone foundations laid, and now the people assembled to ask God's blessing upon the work of erection. It was an impressive sight—nearly a thousand Korean men and women lifting their voices in hymns of praise which sounded out over the city, then bowing their heads as they joined in the prayer that even as the stones were firmly laid in the foundation of this building so might each believer be built into the true Church, which shall be as a light upon a hill in the midst of this heathen city.

Since that day, building has continued as steadily as summer rains would permit, and now (August), the frame of one L stands ready for tiles on the roof.

Yesterday something occurred which illustrates well the feeling of the country groups toward the central church. Thirty men walked in seven miles from the So-oo-mool group to offer a day's work on the building. Who the Korean was that suggested the idea in the church out there, I do not know, but it certainly met with enthusiasm for men, women and children had to be restrained from coming to work, and these thirty men were chosen from among those who offered their services. Their coming in for the day so stimulated other workmen that the hill became an unusually busy hive, and who shall say but the completion of the tile roof a few days later, just before a heavy rain, was due to this freewill offering of time and labor? The need of the new building is felt especially at communion seasons. It will be a great joy to us and of undoubted benefit to the church when *all* the communicants, men and women, can be gathered at one time and place, instead of in sections as before.

July 22, when communion service was held in the men's church, twenty received baptism, and Mr. Kim, who at the same service was ordained the first elder in this infant church, took his part in the distribution of the emblems. Last Sabbath, at the woman's church, thirty-eight were baptized, and the service was a very solemn one in spite of the crowded building and the throngs about the doors. Almost every face and many a voice that afternoon said, "This is a happy day."

Five weeks ago a request was made that the catechumen women should gather for an hour of Bible study the next morning. Eighty women responded, and the average attendance since has been fifty-seven. One of the happiest and most earnest women in the class is totally blind, but she has memorized the Ten Commandments, several hymns and many Bible verses by having them read to her, and, being a faithful attendant and listener, she is almost always ready with answers to questions. One day when I proposed that some one tell in her own words the teaching of the previous lesson, others hesitated but the little blind woman gave it clearly. Then I asked that some one else tell the same in her own way, but not one responded. This was too much for the woman who is my helper in the dispensary. She thought the class needed admonition and she could not refrain.

Not scolding, but in a manner intended to show the women they were deficient, she said: "Now what kind of work is this? Many among you can read and study, yet this blind woman, who wants to study but cannot, is the only one to tell what was taught last week. God gave you your eyes and some of you have books, but if you do not use these blessings, how shall He give you more?" We had good attention that day, and I think some books will be more closely read hereafter.

A few days ago Mrs. Shin came bringing a handsome chased silver ornament which her daughter wished to give for the famine sufferers of India. Mr. Moffett took it, saying it would be easy to sell for one of the missionaries wanted such an article for a collection, and Mrs. Shin quietly remarked that her daughter had been asked to sell and had refused to part with her treasure, but now her heart was touched for the people who are starving, and she gave it gladly.

The arrival of four Danish missionaries, refugees from Manchuria, has greatly interested the people here. A number of the church women came to call on the *pueen* (lady), and she had no difficulty in reading the language of their faces. Tears stood in their eyes as I told them she had been driven out, her home entered and everything stolen. They are constant and earnest in their prayers for the Chinese and the missionaries of China.

Alice Fish Moffett.

Two Women of Taiku, Korea.

All Korean women smoke, and this picture of the woman in dark glasses, smoking a long pipe, gives a good idea of the wife of a wealthy official. She

ARISTOCRATIC LADY OF TAIKU.

is a haughty woman, not interested in Christianity, but she likes to make the most of her friendship with the American ladies; so, one day, she sent for me to come and take her picture. I was very glad of a chance to photograph that interior, for the chests are beautiful, one mass of inlaid mother-of-pearl. These constitute the only furniture of the average Korean room, and they range in value from the cheapest wooden boxes up to magnificent heirlooms such as this.

My lady was very anxious to have me take a group of her family, as well as of herself, and in preparation for it, a chair was produced from no one knows where—it looked like those used in a photographer's studio—and an American clock. The lady seated herself on the chair, and when the children had been collected and dressed (in my presence) the clock was given to one of them to hold. Unfortunately this group was not a photographic success. The dark glasses may not look very beautiful, but they are fashionable and very expensive, and are worn for these reasons, not at all for use.

As this woman is typical of the class to which she belongs—the wealthy, indifferent, self-satisfied—so the contrasting picture of our *amah* represents the class who have heard the gospel gladly.

She is the *first woman* in Taiku to become a catechumen, and at present is the only one. She is a faithful servant and tender nurse. She has taught herself to read and is a zealous worker for

Christ. The other day she asked if she might be absent for a half-day, saying nothing of her reason, but after she had gone her husband remarked incidentally that she went to preach to some of her friends, and that on Sunday she would bring them with her to service.

One day some women came saying they wanted to learn about the Jesus doctrine. After talking to them for some time, I called in the *amah* to tell them the story of Christ in better Korean than I could muster. She spoke a few words and then, to my astonishment, said: "Let us bow in prayer," and while they bent their heads to the floor, in reverent Oriental fashion, she offered prayer. It was one that she had found in a tract, as the prayer of a believer, and of her own accord she had learned it by heart.

FIRST WOMAN CANDIDATE FOR BAPTISM AT TAIKU.

Christian women in America with centuries of Christian training behind them, sometimes find it difficult to lead in prayer before others, so I think our *amah* has begun well her Christian life.

Taiku is but a pioneer station, and we rejoice that in this short time a number of men have confessed Christ, and that even one woman has done so. A class has been formed among other women who say they believe. This meets once a week, and the time is spent in learning to read.

(*Mrs. W. O.*) *Edith Parker Johnson.*

A Double Loss to the Missionary Force in Korea.

Brief notices of the death of a pair of missionaries—less than forty years of age, yet among the seniors in service in Korea—were published several months ago. Numerous letters have since been received bearing unqualified testimony to the high esteem in which Mr. and Mrs. Gifford were held in the Mission and the loss which their removal is.

Mr. Gifford was an only child, and after the death of his father, his mother, Mrs. Fulton Gifford, broke up her pleasant home and went to live with her children at Seoul. There she remains for the present, helping in many ways.

Rev. D. L. Gifford of Mendota, Ill., and Miss Mary Hayden from Missouri, joined the Korea Mission in 1888. They were married in 1890 and closed their earthly labors only three weeks apart. Mr. Gifford was taken while on a tour in his district, sixty miles from any foreigner, in the solitude of a Korean hamlet and without medical attendance.

MRS. SHARROCKS says: Koreans consider it contaminating to touch the dead, but two of the Christians volunteered to help prepare the body for its homeward journey. They made a canopy of white paper for the bier, and on this placed flowers. As Mr. Moore and Dr. Sharrocks, with their sad burden, passed from village to village, the Christians met them and accompanied them for a distance, some coming all the way. They sang songs of Christian hope as they journeyed, and the request they brought to Seoul we pass on to you: "Do send us some one. Our shepherd is gone."

It was a stormy day when Mrs. Gifford's casket was placed beside her husband's, and the missionaries thought they would not ask the Koreans to carry the bier, as their clothing is poor protection against the rain, but they resented the wish to thus be spared, and gladly walked the five miles to the cemetery.

DR. C. C. VINTON of Seoul, says:

The word which above all others will be associated with the name D. L. Gifford is—"faithful." He was scrupulously careful. As treasurer of the Mission, his accounts were accurately and elegantly kept. He was faithful in preaching the Gospel. With inexhaustible patience he dealt again and again with individual souls. He was faithful to extreme minuteness in the execution of numerous literary tasks. Mr. Gifford was a man of prayer. His practice, when itinerating, was to take a daily afternoon walk to some secluded spot and there spend an hour or so in praying over the work and men in that locality. During the last fortnight of his life he sent back reports to Seoul of nearly a score baptized and many more inquirers.

REV. DANIEL LYMAN GIFFORD.
MRS. MARY HAYDEN GIFFORD.
PROMOTED, April 10 and May 5, 1900.

Mrs. Gifford excelled in mildness of speech and consideration of others. Korean women loved her in an unusual degree, and many were those whom she had loved into an acceptance of Christ. She had mastered the Korean language as no other woman of foreign birth has. The elementary geography prepared by her is the only treatise, from a foreign pen, which has been republished in the vernacular by the Education Department. Many other literary tasks were among the most important and permanent of her services to Korea.

MR. JAMES S. GALE says of his first meeting Miss Hayden: I was struck by the quiet of her manner, and this characteristic always expressed Mrs. Gifford to me afterward. No more successful or indefatigable missionary has labored in Korea; but the greater part of her work will not be known. It was done in secret conference with her Lord and He told her to tell no man. Mr. Gifford's gift, too, was to advertise others, not himself. Gifford had the grace of meekness which made him specially beloved by Koreans as well as foreigners. No cruel speech was ever heard from him and no selfish ambition was there in his soul. Their friends and classmates at Amherst College and at Park College who may read these lines, whose hearts and prayers perhaps have followed Mr. and Mrs. Gifford through the years, may rejoice over comrades who have nobly acquitted themselves and gone home to their reward. The work carried on in Yun-dong, Seoul, bears their stamp, and through a large area of the most aristocratic part of the country south of the capital, their names will remain as Livingstone's did in Africa.

The Woman's Class at Pyeng Yang.

The class was held last April. There were in attendance between fifty and sixty from the country, besides over thirty from the city. All except ten read well. It is surprising how soon they learn to read after their conversion. With the indwelling of the Holy Spirit comes an earnest desire to try to read the gospel for themselves, and I never saw such perseverance. Dear old women who see with the greatest difficulty pore over their books every spare moment they have between work hours. It is heavenly food to their

hungry souls! Four girls between ten and fifteen came with their mothers and grandmothers. They said they came especially to learn to sing, and Mr. Lee and Mrs. Moffett gave them the chance. They were so happy, they will not be apt to lose an opportunity of coming again. They came on foot over fifty miles.

One old woman from the country who had told Miss Best she could not pray but later came to her room and with head bowed, hands over her face, prayed aloud, now repeated hymn after hymn by heart. When asked how she learned them, since she cannot see to read, she said that every evening at home she and her old husband sat down together. He read and she repeated after him. She knew almost every hymn in the book.

One woman (a trader), hearing there was to be a class, exclaimed, "What is this? What is this they are all coming to? Do they set a day to repent of their sins?" This very woman bought several books, tied them in a handkerchief and fastened them about her waist, saying she meant to read and know for herself.

The missionary women entertained the members of the class one afternoon. On that occasion a Korean woman arose and with a bright face said, "We all came to have our souls fed; now you are caring for our bodies also. We feel that these classes are a great blessing to the Koreans."

Three women of the class remained over to study a short time with Miss Best. They said they were going to do with but two meals a day so they could afford to remain awhile and study.

Margaret A. Webb.

Itineration in Seoul Field, Korea.

[The first part of Dr. Whiting's report was given in "Letters" in Feb.—ED.]

The happiest trips of the year were to Whang Hai Do. At Kerdimtari, six new believers among the women were pointed out. Seven months ago, at Tong Mol, we found a crazy woman staying at the church in order that Christians might pray for her recovery. Led by certain symptoms, quinine (not supposed to be of any use for insanity) was administered, and in a few days she was well! Through this, a young woman became a believer.

At Oopun, as the Koreans expressed it "they are coming in every day." A dish seller, a woman filled with the Spirit, has preached wherever she has gone selling dishes, and not a few have believed through her word. Among the new believing women is a sorcerer, making the second in this church.

At Paichun one woman said, "If only I had known there was such a religion as this in Seoul several years before, I would have found out about it and not been the ruined woman I am to-day." One, sixty-five years old, told how she had "lost all her seven children and lost her husband." She had had so much sorrow she had "lost all her sense," and because she was sorrowful she had come into the church.

Mrs. Chiu had the privilege of destroying the articles used in devil worship at a house in a village near Paichun. As we were leaving Paichun one of the women, referring to the ignorance and need of the Christian women, said: "Your leaving us is as if a mother should leave her nursing child."

At Hai Ju, a woman sixty-three years old gave one of the clearest testimonies I ever heard. To the question, "Of what interest is Jesus to you?" she replied, "*I was just dead and He made me to live!*" After her conversion, she stayed two weeks at the church in order to learn more and then, hungrier still, walked fifty-seven miles, to Sorai, in order to be taught.

At Taitan a year ago there were but *two* Christians, now about *twenty* gather for worship.

At Chochon the number of Christian women has grown from *five* to *ten*. One man, praying in Sunday service for members of his family, was scarcely able to continue his prayer for weeping.

At Chang Yang city, where a year ago only *two* women believed, there are now *twenty*.

At Eul Yul a Bible class was held. A year ago there were only four or *five* believers here; now *seventy* are reported and from these have grown several new

churches. The work of the Spirit here is truly wonderful. Nowhere in Korea have I seen such spirituality, such conviction of and sorrow for sin, such dependence upon prayer and longing for greater knowledge and a holier life. These Christians are begging for a missionary to come and live with them. They gave the subject no rest while I was there. They offered to provide a house for any one who would come. Pages would be insufficient to tell the interesting testimonies. Even Sorai has to take a second place with Eul Yul. My heart goes out in praise to God for all that He has done for these country women and for allowing me the precious privilege of a share in the work.

Georgiana E. Whiting.

Some Days and Events of the Current Year.

BUDDHA'S BIRTHDAY.

This beautiful May* afternoon finds me in the sunshine with my writing materials, and often glancing up from the paper to see the country people, who from many miles distant are wending their way into the city. The women, bundles balanced on their heads, leaning on their long staves; the men go by in their customary garb of white with their bundles suspended from the shoulders; children in bright colored clothing try to keep pace with their elders. The reason for this unusual tide of travel is that to-morrow, Sunday, is Buddha's birthday. Pyeng Yang city is to be decorated with flags and a great display will be made. The governor taxed each house fifteen cash to raise the money for a celebration.

As I look I am wondering how many of these people will find their way to the church doors and hear the truth and believe.

At this point I had to stop and entertain guests. Nine came to call. Six of them were from Mr. Hunt's country group. They came by boat, expecting to spend Sunday here. I doubt not but many of the Christians had a mixed motive in coming so far to worship; first, perhaps, to attend the church service and, later, to get a peep at the great heathen celebration. They are young and weak yet.

The other three of my nine visitors had been having their usual Saturday afternoon study with Mrs. Swallen. At that time she explains the lesson to such of the Korean women as are to help her teach the next day.

THE LORD'S DAY.

Yesterday was a full day for the workers here. Not only were the churches crowded, but the spaces around them were filled with sightseers. At the women's church in the afternoon, the pine brush which is used for firewood was spread on the ground in front of the building, and those who could not get inside sat out there. They could hear the singing, but not much of the preaching I fear.

When Mrs. Lee went to her women's Bible-study class in the morning, she found the *sarang* just packed, the front court packed and a crowd assembled at the back door. As she entered the door, she said she could not recognize the face of any Christians. Upon inquiring, she learned that they had all given their places on the floor to the strangers. Instead of going on with the regular lesson in Acts, Mrs. Lee, adapting herself to her audience, appointed four Korean women to preach to the different groups of women, inside and outside the church.

Owing to the overflow, Mrs. Wells took her class of young women away to her house and taught them there. By such methods they succeeded in reaching all the people.

COUNTRY WORK.

This people truly realize Christ's saying that if they "come out and are separate" they must suffer tribulation and persecution. We have met cases again and again in Mr. Hunt's country work. One woman I recall of perhaps forty-five years and lame. She walked twenty-three miles to be examined for church membership. She was ignorant but consecrated. She said she was an outcast now, that her husband and family had little use for her since she believed. She was so grateful that we

* May 6, 1900.

went out to the country, and as a present gave me five fresh eggs. Not infrequently we have gifts of eggs, often boiled and the shells removed, also chestnuts and chickens.

At one place, the people said, "We cannot entertain the *moksa* and his wife with food for they have their food with them, neither do they ask us for money, but we can reward them by seeking for souls, and being faithful to Christ whom they preach to us." This was a little church where the people had become lukewarm. Now they seem to have caught the spirit of Christ and are giving their time and strength to the Lord. The husbands were just as anxious that the wives should be able to answer the questions as to answer themselves. Imagine this, among a people who have treated their wives as if only necessary to cook for them.

At another village we had to wait until they could take the belongings out of a room, not larger than 8 x 7. We barely had room to spread our bed, and such filth as there was! It was rather discouraging to think of spending Sabbath there, but we remembered it was for the Lord. No women here could read. Mr. Hunt and his helper worked hard teaching them all the time we were there.

Thus our trips are varied. In some places the work is in fine condition, at other places somewhat at a standstill. It helps one so much to be right out with the women.

THE CHURCH GROWING.

The church in our field is growing. At one place we were made happy by the baptism of a wife, her mother, grandmother, uncle and aunt. Her husband was received to the church a year or two before. Another case was a man forty-nine years old. He had been a successful wine merchant, but he heard the truth and the business was no longer consistent with what he believed. He began farming on a small scale. It was hard work with little results, at first, and he was determined to honor the Lord's Day. He testified that it had paid. This man's wife is deaf and her eyes are nearly gone, so that she cannot learn to read, but by means of signs he was able to tell her of Jesus and she is now a believer.

Bertha Finley Hunt.

A New Style of Courtship.

Among the earnest, quiet men who live at the foot of the Yellow Dragon Mountain, Kaysunnie is most beloved. He had become a Christian, had established unbroken communication with the Lord of all the earth, and had lived already two years in His company. He had a brown beard, easily noticeable in a darkly bearded land, and his pitted face was extremely homely. But he had given over into the keeping of his Lord his homely face, his thatched hut, his fields at the foot of the Yellow Dragon, his wife and his little baby girl. I called on Kaysunnie frequently and was always handsomely entertained. A clean mat was unrolled for me and I dined on the best Korean rice, seaweed and pickled cabbage. Kaysunnie would ask me to pray with him, to pray that his heart might all be given to God, and that his home might be a Jesus home.

The winter class came and Kaysunnie was present. He had come twenty miles that morning to join in the opening service; but he had to go home after, for his wife and little baby girl were sick of smallpox. Next morning came the news, "Be it known to all the brethren that the wife and child of Kaysunnie have gone home to heaven." His brown beard and pitted face appeared no more at the sessions. He was home alone on his vacant, cheerless *kang*, wondering how it was that the old devil *ma-ma* (smallpox), which he used to worship, could come with such a high hand and rob a Jesus home. No doubt his faith had been too weak and poor. Through a long succession of lonely days he prayed away his sorrows and doubts, and came forth with tears dried, saying, "The Lord has been so good to me."

Usually Koreans marry in a week or so after burying a wife when they are as well off as Kaysunnie, but a year passed round and the headman of the

village said to me once, "Poor Kaysunnie, he has no wife." Once, when the subject was raised, Kaysunnie said, "God will give a wife when the time comes."

On an unexpected day Kaysunnie called at my study door with smiling face. We passed our salutation of peace and he said, "I have some very important news for the *moksa* (pastor) that I have not told to anyone but the Lord. I am going to be married." "Indeed," said I, "to a Christian I hope." "Of course! to no other than Mr. Oh's daughter." This daughter, called Pobay, or Treasure, was quite a beautiful girl.

"I've carried on a correspondence with Pobay," said Kaysunnie, "and I want to ask the *moksa* if I have done it in accordance with the laws of the church. She has answered me, and we are going to be married," and here he unrolled a number of crumpled papers, their complete correspondence. "This is the first note that I sent her," said he. All that was on it was Mark x:7: "For this cause shall a man leave his father and mother and cleave unto his wife." It had neither address nor signature.

"But how did Pobay know who it was from?" I asked. "Know? Why, she knew from the man that brought it." Pobay's answer was Matt. xxii: 3 and 7: "And he sent forth his servants to call them that were bidden to the wedding, and they would not come. But when the king heard thereof he was wroth, and sent forth his armies and destroyed those murderers and burned up their city."

"Was not that a wonderful answer for her to send?" asked Kaysunnie. I said, "Really it is wonderful. I don't understand it at all. "No?" said he. "It simply means that if I have the faith to believe, I'll be present at a wedding."

Again Kaysunnie sent 1 Peter iii: 7. "Likewise ye husbands dwell with them according to knowledge, giving honor to the wife as unto the weaker vessel and as being heirs together of the grace of life, that your prayers be not hindered." Pobay at once answered, John i:8: "He was not that light but was sent to bear witness of that light." Again Kaysunnie remarked that her answer was "very deep." I said, "I don't understand that either." "The *moksa* does not understand it?" he asked with surprise. "It means that our letters are bearing witness even though we have not yet decided." Still another answer was Matt. ix:1: "And he entered into a ship and passed over, and came into his own city." "But truly," said I, "that is past my comprehension, too. What does it mean?" "The thought here is that we'll sail together to our own city or heaven." On a crumpled piece of paper the final answer, which completed the correspondence, was Matt. vii:1, evidently written by Pobay's own hand: "Judge not that ye be not judged." I appealed to Kaysunnie for an interpretation, hoping that he might make his prospects a little clearer. "This also is very deep," was the answer, "and shows Pobay to be a wonderful girl. It means "Do not say anything about our plighting our troth to anybody as yet, or give them a chance to judge."

Kaysunnie's dear face was so happy and trustful that I had not the heart to say, "I'm afraid you have built a castle in the air." He was evidently disappointed that I should be so slow to see the "deep" meaning of the notes. He asked me if he might tell others without breaking church rule. I said, "Certainly!" He then called on Yi in the outer room, and told him, but Yi laughed and said, "Have you asked her father?" "No!" "Well, you are mad," was Yi's reply. "She evidently has no idea what you mean." Kaysunnie, much cast down, went home to pray.

I went up to the capital and lived for six months and, on my return, a note came on the familiar crumpled paper: "Please come to the Yellow Dragon Mountain and marry Pobay Oh and Kaysunnie Kim." Two weeks later, before a concourse of wondering people, I officiated at this wedding. Kaysunnie said, "I'd like you to preach straight to these town folk for I never had a chance to draw such a crowd before. Tell them about the marriage and the good time that's coming in Jesus' kingdom, and then could we not sing,

"Rejoice and be glad the Redeemer has come?"

Jas. S. Gale.

Notes from a Seoul Diary.

October 27, 1899.—Had my first ride on the railroad on the 21st. Went from home in a *jinrikisha*, crossed the river in a small boat, and the sands in a tram-car over a tiny railroad, and reached the station, where with Koreans, Chinese and Japanese who crowded to the window for tickets, I got mine. By the time I reached Chemulpo my trip seemed quite like the U. S. A. The distance is 25 miles.

April 5, 1900.—One of Dr. Field's grateful patients sent twenty strings of eggs; and a pair of nice shoes for the Korean helper who had gone several times to the home to fill the doctor's orders.

July 4, 1900.—Here we are in one of Buddha's temples, ready for our summer house-keeping, report and letter writing, resting and climbing, etc.

July 30.—A sea of clouds, or a glacier of them, lies just below us and reaches to our horizon. A wonderful effect! About 6.30 A. M.

Esther Shields.

FIRST TRAIN CROSSING BRIDGE OF THE SEOUL-CHEMULPO RAILWAY IN 1899.
Photograph kindly sent by Miss Nourse.

Korean Women's Country Class.

On one of my trips to the north of Pyeng Yang I visited five places, staying longest at Suk Chun, a hundred *li* distant, where I held a class for Bible study with women of this church and neighboring churches.

The Korean woman will always tell you that she is a very ignorant person and cannot hope to know anything. She is sincere, though sometimes not so ignorant as her words would lead one to think, and if she is a Christian, she is usually eager to avail herself of the opportunity to learn. One's heart goes out to the Christian women in country places. Comparatively few of them can read. They know that they are saved through faith in Jesus, and that knowledge gladdens their lives. For the temptations and perplexities of every-day living, they need the help of the Bible as much as we. No, more than we, because so much Bible truth has become a part of our lives.

Usually we are welcomed to a place by the women coming to the house, bringing their Testaments and hymnbooks, prepared "to study," as they call it. The first evening we were at Suk Chun one of the old ladies said, "We are such ignorant women let us not study or read, but only sing." Unable to read herself, she thought there would not be much enjoyment for her if we studied, but she could make a noise which she called singing. The other women did not agree with her, and in the days that followed I watched my old lady pretty closely to see if there wasn't some spark of enjoyment for her as well as for the others. At first, holding to the opinion common among Koreans that if they

cannot read they cannot understand, she sat by with rather a hopeless look on her face. Then she began to discover that she was really understanding something, and it was not long before she was asking questions and expressing her opinion.

Another woman had a daughter about to be married, and a wedding in Korea, while not quite so fine an affair as one at home, seems to require almost as much thought. This woman was torn by the conflicting desire to be at the church when we were studying, and by the necessity that was upon her of staying at home to do the sewing and make other preparations for the wedding. Each time as she left she would say, "Now I probably can't come the next time, because there is still so much work to do for the feast." But "next time" usually saw her with the others. I think she must have done her work at night. Six of the women who were at Suk Chun from neighboring churches paid their board. When they do that one can't help thinking they are very much in earnest. *Margaret Best.*

A Hat Story.

Young Chung is one of the most active of the Christians. He was formerly an idle, dissolute silversmith, with large acquaintance among the worthless young fellows in Taiku. He attended services and professed to believe. One day he came to Mr. Adams:

"When a man becomes a Christian, he repents and makes restoration for what evil he has done in the past, if possible?"

"Yes," said Mr. Adams, "that is what the Bible teaches."

"Well, I am having great anxiety about my hat," and then he told his story. Six months before, with wild companions, some of them the worse for liquor, he was returning from a holiday trip in the country. They came to a large house where a wedding feast was being celebrated. Bent on sport, they went in and mingled with the crowd of guests. A fine hat belonging to the host was hanging on the porch and they bantered each other to put it on. Finally young Chung did so and strutted about the yard unobserved by the owner, and when they left, in sheer bravado, he wore the hat into the street. Then he wished to return it, but the host was reported as searching for it, and he was afraid. So, from then on wore it as his own.

Now his hat is the most important article of a Korean man's dress. It is a tall cone, of woven horsehair, with a brim wider than a cowboy's and so thin you can see through it. A good hat is expensive. This one probably cost ten dollars, and, as the injury of theft of a hat is one of the greatest insults one can offer another, poor Chung, with an awakened conscience, had a difficult question before him. "I have worn out and replaced the crown," said he, "so it is second-hand and of no use to the owner. I cannot possibly raise enough money to pay for it. What shall I do?" He was not advised, but told to think it over. A few days later he returned, still downcast. "I am willing to work as hard as possible, and pay the owner of that hat in instalments; but suppose he sends me to the magistrate to be beaten?" This was by no means unlikely, for men of the middle and lower classes are frequently seized and maltreated without trial, by order of the wealthy nobility. However, he was not advised and went away with the problem still before him. Mr. Adams did not see him for a week, but when he came his lightened face showed he had made a decision. "I am going to return the hat to-day, taking some money, and promise the owner to pay the remainder as soon as I can. I hope you will pray while I am gone."

Chung came back joyful. The owner of the hat had proved a kindly old man who looked upon his offense as a youthful prank and forgave him at once. He fixed the value of the hat at a moderate figure, and consented to receive it in partial payments.

I think the affair about as severe a test as a young fellow could be put to. Chung is now my assistant in the dispensary, and faithful in preaching to the patients. *W. O. Johnson.*

CHINA SUPPLEMENT.

The Martyrs at Paotingfu.

LATEST HEARD, BY WAY OF CHINESE CHRISTIANS.

TIENTSIN, *August* 28, 1900.

The Fans, father and oldest son, came suddenly in two or three days ago after roaming about the country in hiding.

They report that Mr. Simcox and Dr. Taylor were not alarmed up to the day of the attack upon them, nor were the Fan family, the Boxers saying that they would not injure Protestants. Mr. Simcox had preached, June 24, upon the theme, We are pilgrims and strangers here. Chao, the chapel preacher, had remarked on the appropriateness of his words. Dr. and Mrs. Hodge had not come into church that Sunday, the city being somewhat disturbed. Dr. Taylor opened his dispensary the following week, *until Thursday the 28th.* On that day the neighbors came in and influential men of the city urging Taylor to give up his lease and abandon the place, lest the Boxers in burning it should burn the adjoining premises also. Mr. Juan, the owner, was eager to save his place from their hands and was pacified only by Taylor's promise that he would make good to Mr. Juan all losses inflicted by the Boxers. On that very day at evening the enemy seized Pastor Meng Sr. and the chapel keeper of the Congregational chapel and bore them away bound to death. Mr. Fan, still unaware of this imminent danger, met a Congregational church member on the street who asked him, "Why don't you escape for your life?" He went home, and, at the opening of the city gates next morning, he and his second son stole out leaving the mother, so frail and gentle, alone to look after the property! Fan says that he did not think they would do violence to her.

After their return two weeks later, they found that the mother had been put to death with ten or more other women and thrown into a large pit near the north gate of the city, and that ***the north suburb foreigners had been seized and led to the corner of the city wall, outside the city, in front of the grave of one of the Boxers, where they too were slain.***

Some days before this, one of the wealthy men of the city had said in conversation, referring to Dr. Taylor, that there was one foreigner who had saved too many lives in Paotingfu to meet such a death as that, but, when the hour came he was either too powerless or too indifferent to help him. Moreover, Taylor would not have accepted any way of escape which did not include the whole company. Before he died, Taylor is said to have reminded them what heartless ingratitude it was to treat the missionaries in this way.

I had long hoped that Dr. and Mrs. Hodge were in Peking, but it became gradually more probable that they had visited Peking and returned to Paotingfu and had been there nearly a month when the attack took place. They visited the Inglis family the 26th of May and stayed till the 29th. Dr. and Mrs. Inglis pressed them to stay a week, but they had promised Dr. Taylor to return on Tuesday and had ordered a chair at the station, so they fulfilled their engagement in returning, and within three days the railway was destroyed. No one can fathom the mysteries of that Providence which suffered them to return. But they have not died in vain. God knows what in His plan of mercy was to be brought about by this cruel massacre, and some day we shall see that even this was in love.

It would be foolhardy for me to visit Paotingfu now, but I hope to as soon as it is safe to make the attempt.

Only fifty of our church members survive the massacre of Christians in Peking. It is reported that all the women in the place and in the city were killed.

August 30.—We hear that troops will go from two directions to Paotingfu and, probably, will deal severely with the city.

Walter Lowrie.

MRS. LOWRIE says: The "ten women" must be my own dear friends. I praise God that He has opened the portals of Heaven to them. How glad I am that God permitted me to tell these dear women about Jesus!

The Siege of Peking.

Extracts from letters by missionaries who were among the besieged.

PEKING, BRITISH LEGATION,
August 15, 1900.

Before you receive this letter you will have received the telegram sent to the Board announcing our wonderful preservation. I do not know how to write. Ever since June 8, the foreigners in Peking have been practically imprisoned. We were delivered yesterday by the arrival of the relief army, about 21,000 men, from Tientsin.

On June 8, the missionaries took refuge in the Methodist Mission compound, and many Chinese Christians also. The American Legation sent twenty soldiers to guard the compound, and with that handful of men, aided by missionaries and Chinese, we were in a state of semi-siege twelve days. During those days the carnage and anarchy in the city were indescribable—almost all foreign property was totally destroyed. Our two Presbyterian compounds were burned to the ground. Everything lost but the clothes we had with us.

On June 19, the Chinese government sent word that all foreigners were to leave the city within twenty-four hours, for Tientsin under the escort of Chinese soldiers, and our different ministers ordered us to go on the morning of the following day. The assassination of Baron von Ketteler, the German minister, by Chinese troops, occurring the very morning that we were to leave, the ministers began to comprehend the situation, and ordered all foreigners to the British Legation, the largest and best for defense. A deserted compound, the palace of a prince, was put at the disposal of Chinese refugees, and we all began a desperate fight for our lives. We came here eight weeks ago to-day, and have been in jeopardy every hour since. The Chinese Government troops have fired shot and shell into this place and that of the Chinese refugees directly opposite, with such ferocity that it seemed as if nothing could save us. They tried to burn us out. O such awful fires! They hoped to starve us out, but though we have had coarse and poor food, still we have had enough, and so have the Chinese. The Lord provided everything necessary. We found a deserted grain shop containing about 70,000 lbs. of wheat. We have had plenty of water, and indeed have been as miraculously preserved as the Lord's people in the Old Testament record. With the exception of the crossing of the Red Sea and the Jordan, I really think our deliverances are as remarkable and as miraculous.

Our soldiers were a veritable Gideon's band. At the beginning we had 407 foreign marines, counting all nationalities, and they had to defend not only the British Legation but all the other Legations, besides the palace where the Chinese Christians were. Of course the civilians, 100 or so, assisted, but what could 500 men do against 8,000? Though the people moved out of other Legations into the British, soldiers and civilians held the different places with a few exceptions. The Austrian Legation was burned to the ground and had to be abandoned. The Belgian and Dutch were burned and abandoned. About one-half of the French was taken possession of by the Chinese, but they were kept out of the other half. The Italian, Japanese, German, Spanish, American, Russian and British, though frightfully damaged, have never been occupied by the Chinese.

I have written a tome, but do not dare send by such uncertain mail. This must go immediately. I feel as if I had been brought back from the dead. The Lord's mercies have been beyond words to describe.

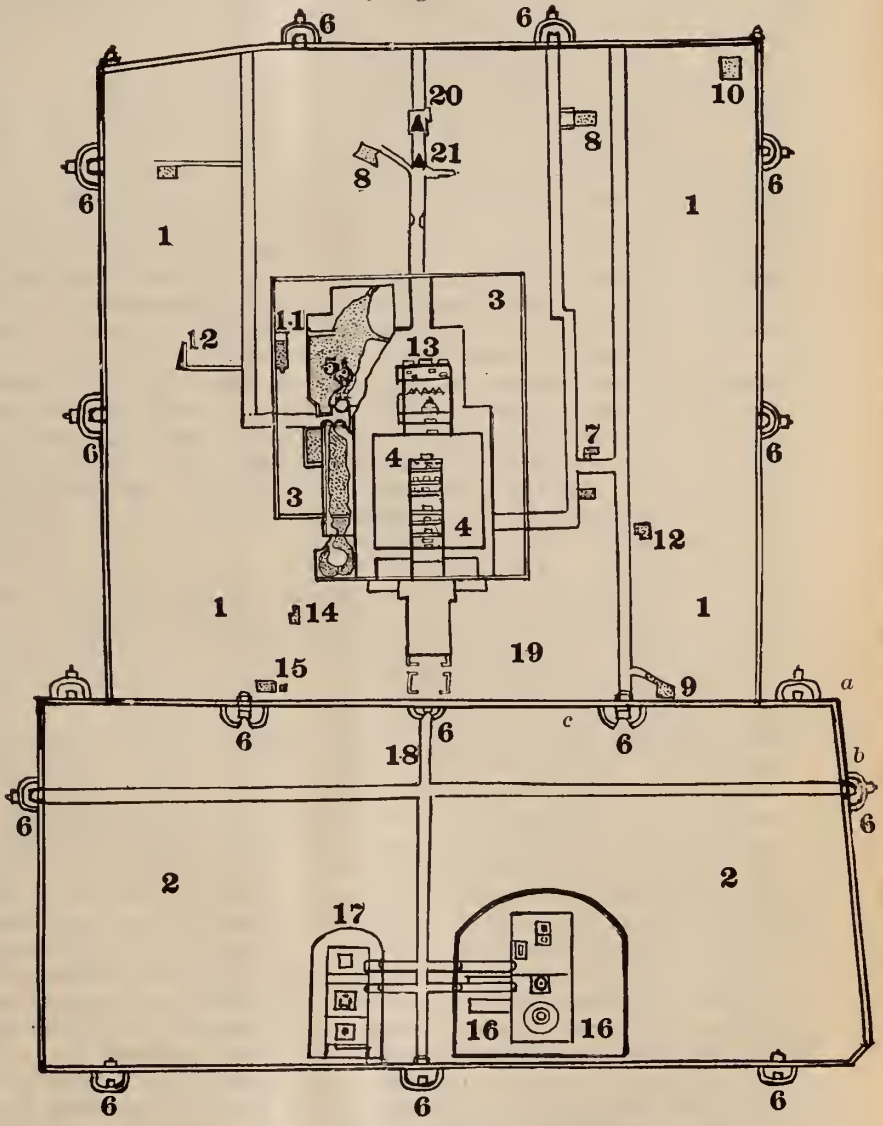
Grace Newton.

PEKING, METHODIST COMPOUND,
June 15, 1900.

This is now the only missson compound in the city which has not been burned. Soldiers and rabble have followed the Boxers and looted houses. The streets have been full of foreign goods. A fire has been burning most of the day near the Chien Men (front gate) of the city. Foreign medicine shops were fired, and the breeze car-

ried the fire. The Boxers claim that it is holy fire they are using, and only such property as they curse will burn. I wish you could look down on this formerly peaceable compound. All woodwork of windows and doors in the church have been covered with masonry, save two, which are left as entrances, and corrugated iron roofing doors have been made for these, and are ready to be pulled into place. Barbed wire fences surround the church. Beyond these are deep trenches, and still beyond, enclosing two houses on either side of the church, are high brick walls. The first stand will be made behind these walls. Chinese men, women and children, preachers, teachers, Bible women, students, are helping in the work. All brick walls in the compound have been torn up to build the walls of defense. Trees which stood in the way have been cut down. The court is in the utmost confusion.

The water we have is very alkaline. We are not prepared to do washing. Just sent boys home with washing in time to have it burned. I have not properly undressed and slept for a week. Put on a long Chinese garment at night over underclothing and petticoat, and stuff day clothes into pillowcases. Women with children are sleeping in the church every night.



PLAN OF CITY OF PEKING, FROM A DRAWING OF PASTOR JEN. (KEY BELOW.)

1. The Tartar City. 2. Chinese City. 3. Imperial City. 4. Purple or Forbidden City. 5. Place where Emperor is Confined. 6. Gates of the City. 7. American Board Mission. 8. Presbyterian Mission. 9. Methodist Mission 10. Russian Mission. 11. Roman Catholic Cathedral. 12. London Mission. 13. Coal Hill. 14. Miss Douw's Mission. 15. Old Portuguese Church. 16. Temple of Heaven. 17. Temple to God of Agriculture. 18. Beggar's Bridge. 19. Legations of Foreign Powers. 20. Great Drum Tower. 21. Bell Tower.

[Courtesy of *The Missionary Herald*, Boston.]

It is over three miles from the Presbyterian to the Methodist Compound.

Chinese soldiers who were in charge of our Presbyterian place fled at the approach of the Boxers. Brave men, indeed ! Some Christian families had that day moved to our compounds. They fled for their lives. Some hid themselves in the dry lake bed near by. One man and wife and three children were practically in the hands of the Boxers. A man whom Mr. Li knew, and who had for some time listened to the gospel, had a spark of humanity left and passed them as neighbors of ours. The family arrived here next morning, having spent a terrible night, taunted by people along the way and having constantly watched for and avoided Boxers. They had the few clothes they wore. About night another family arrived, and the daughter of an elder. She and her mother came north a year ago, perfect heathen, and have shown very little interest in the truth. This girl, seventeen years old, fell into the hands of the villains, and with her small feet was made to travel a mile or two in the broiling sun. When they arrived at their camp she was questioned as to Christians. When asked if she believed in Christ, she replied, " Yes." She was tied hand and foot to a post and a sword laid at her neck, and was ordered to disclose what she knew about Christians. She told them there was a man named Teng, but he had moved she did not know where. Another was named Ma, but they had already killed him. All this time she begged for her life. She was taken to a small room and shown blood and knives, and told this was where they killed Christians. Finally, she burned incense and was released. I marvel that she ever confessed Christ, not that she burned incense.

Late in the afternoon, Pastor Wang came in. He had been separated from his wife, daughter, son and daughter-in-law about daylight that morning, but had kept two young children with him. He was almost wild with grief. Later his son came in, and the two wept together. They had searched and searched, and it was very unsafe for them to be out. They had passed a number of dead bodies on the street, but dared not do more than glance at the clothing as they approached. They were exhausted with fatigue and grief. A search party was sent out for the Wangs and Mas, but resulted in failure. They reported the streets in very dangerous condition on that side of the city—full of Boxers, rabble and dead bodies. Mrs. Tien, my helper, has not been heard from yet. She fled to the home of a schoolmate, who had married a heathen, and hoped to be protected there. I fear she will be turned out. The people simply do not dare to protect Christians. It means their own property and lives. Rescue parties of American, German, English, Russian and Japanese marines have gone out and rescued about 100 Christians, and killed a good many Boxers. Boy Boxers have been caught killing children and babies. One was caught in the act of disemboweling a child. They are simply and wholly possessed of the devil.

June 18.—An elder and his family got safely into the compound. They had been wandering about and in hiding since the night our place was burned. A very quiet day. No news.

BRITISH LEGATION,
June 21.

The calm before the storm. The Tsung-li Yamen gave foreigners 24 hours to quit Peking. Promised carts and protection to Tientsin. At 1.20 A.M. (June 20) we were ordered to prepare small trunks in readiness to leave if our ministers so directed. Grand rush to pack. All trunks in church. One trunk here and another in another corner. Great confusion. While still packing, an order came to take only hand luggage and repair to gate, and march to American Legation. The reason for this order was that the German minister had been killed on his way to the Tsung-li Yamen. His interpreter, Mr. Cordes, was wounded in the thigh, but succeeded in reaching our compound. The minister had been escorted part way by German guards, and was to be protected by Chinese the rest of the way. A German guard came for Mr. Cordes and carried him to his Legation on a stretcher under a straw matting arch. We marched just behind with guard of American marines and armed missionaries. School-girls and

Chinese Christians followed. Perfect order prevailed. Prof. James of the Imperial University was instrumental in securing the large grounds of a prince, just east of the British Legation, for the Chinese, a most fortunate measure for Chinese and foreigners. The defense of this place is largely in the hands of Japanese. The Chinese are quite fond of the Japs. Like to work for and be with them.

Luncheon of crackers, sardines, scrambled eggs and tea was served to seventy missionaries by Mrs. Squires. No sooner had we reached our Legation than we were ordered on to the British, as it was reported that an attack was to be made that day at 4 P.M. So, passing through the Russian Legation, we came to our place of refuge in the British. A number of the men, with Chinese, went back to the Methodist compound and found Chinese looting the place. They secured a number of trunks and boxes. A steamer trunk, a small bundle and bag contain all my earthly possessions. My bedding consisted of a rug and a small sofa pillow. Mrs. Bailey loaned Dr. Mackey and myself a comforter and a pair of blankets.

The men took supplies from deserted Chinese food and grain shops in our vicinity. Foreign stores turned their stocks over to the foreigners. Carts and mules were seized on the street, and our reverend missionaries were driving them at full speed, laying up supplies of food and fuel. In the evening we sat down to a picnic supper in the chapel. Then where were we all to sleep? Some gentlemen went out of doors, a few ladies were given rooms, and the rest of us, men, women and children, slept in the church. We did not dare disrobe lest we should have to flee for our lives. The night was warm, the babies were cross, and the rest is better imagined than told. That evening we were shocked by the news that Professor James had been shot and captured by the Chinese. No word has been heard as to his ultimate fate.

Now there were 414 foreigners and Chinese in refuge within the British Legation lines.

August 15.—We were under tremendous firing all Monday night (August 13). Shortly after midnight we heard the distant roar of cannon and knew our troops were engaging the Chinese forces not far away. The roar grew stronger and louder, till about 4 o'clock when men on the small portion of wall which we held could see the flash of artillery. All city gates were closed, for the last time perhaps, and barricaded.

Tuesday, 14th, at 2 o'clock P. M., the British Indian troops came through the water gate down the side of the canal and into our compound. It was hearty cheering they got as they came in, and they did look so pleased to see us alive. The troops had heard the heavy firing on us in the night and made a desperate rush to get in. The British left Tungchow, thirteen miles away, and reached the southeast gate of the southern city at 11 o'clock. This is the weakest gate. They had no trouble in getting through and came right on in. Americans were next in the compound. They were first in the southern city. The gate attacked by them was more strongly defended and two companies volunteered to scale the wall. Their path then lay along the wall, which was occupied by Chinese soldiers. They had some twelve or more wounded. Then came Russians, Japanese and French. We have been under heavy fire for two months to-day in this Legation; have lost some sixty odd, and many more wounded. I have been perfectly well.

We are most thankful for our great deliverance. Messenger starting.

Eliza E. Leonard.

BRITISH LEGATION,
PEKING, CHINA, *July* 25, 1900.

I shall not attempt to write in much detail of the remarkable events of these weeks, but my pen may run on if I am not too often interrupted by the demands of the flour mill. Yes, I have turned miller, and am grinding out several barrels of flour and cracked wheat every day.

How many of our messengers got to Tientsin I know not, as but one of them has returned to us, and he after many perils. Therefore I do not know how much you may have heard of our position. . . . Boxer matters developed so rapidly on the 7th and 8th of June that it was decided to leave all our compounds and unite in self-defense at the

M. E. Mission. We left all our possessions, save a few trunks and boxes, and on the evening of our wedding anniversary, June 8, we arose from the supper to which we had invited the Inglises, to go to that mission compound. There we found almost all the other American missionaries already gathered and arranging the rooms assigned to them. Next day, I went back, encouraged our Chinese as much as possible and brought Mr. Whiting away with me. Sunday I went to both our compounds and attended service at our own. Monday Mr. Whiting visited our church members. Tuesday I went again and Wednesday Mr. W. went for the last time. Meanwhile, at the M. E. Mission, every one was building barricades, stretching barb wire, digging ditches, fortifying and provisioning the church. Its castellated roof was well adapted for sharpshooters, and we bricked up the windows, leaving only "loop holes." The U. S. minister sent us twenty marines out of his fifty-three, and the British minister loaned ten rifles, in view of our protecting London Mission converts. I got one of the rifles, and we had drill every evening for some days. The ladies spent most of their time making coats and trousers for the American marines, who had only heavy clothing. A few of the 500 Chinese refugees had pistols; others had spears made for them.

Wednesday morning, June 13, as I returned from the U. S. Legation on my bicycle, I met two young Boxers with their bright red sashes and yellow turbans walking rapidly toward the city gate near by, one forward, the other backward, brandishing their long knives in front of an admiring following of idle men and a number of Chinese soldiers. Strangely, they paid no attention to me, and as I had carelessly left my revolver at home, I was glad of it. A little later, two of them went along Legation street with a crowd. The German minister jumped into a ricksha, pursued them, captured one and tied him up in the Legation. During these few days marines raided several temples and drove out Boxers, the warrant being their threats in the city and massacres in the country.

Wednesday evening (13th), as we came out after supper, some one cried that the street chapel, not far away, was burning. For a moment we were in consternation, then women, children and baggage were moved quickly to the big church, we men took places on guard, while a few marines charged out to the great street, driving back the crowd and killing a few Boxers. Through that night from the church roof, we watched all the chapels, churches and foreign dwellings in the city blaze up one by one, burn furiously for hours and then die to a dull glow. What did not go that night was burned next day. We knew well what it meant. . . . The next few days were the most awful of my life. In came parents without children, children without parents, wives without husbands, husbands without wives. Sometimes they found the lost ones already come; but many, unable to bear the suspense, went out again to brave the dangers and look for their families, whether dead or alive. Family after family, the Tengs, the Mas, the Kus, the Yus and others, we have heard no word of. On that night of fires, several hundred Roman Catholic refugees were burned to death in their eastern church. When an attack was made on the southern Catholic church, about twenty-five marines, at great risk, went over there (about a mile west), killed some tens of Boxers, rescued 200 Catholics and returned without a scratch.

On the 19th came news that foreign ships having attacked Taku, the ministers were ordered to leave Peking in twenty-four hours. If we wished to live, we must go too. But this meant leaving all our Chinese to certain massacre and probably being ourselves massacred as soon as we had left the gates of Peking and reached the open country. Next morning (20th) as we were told that the ministers had demanded several hundred carts for the journey, we could simply gather together and pray that the Lord would provide some means by which we could protect our Chinese and also escape the danger. He answered most wonderfully. The German interpreter was brought to our compound seriously wounded. With the German minister he had set out for the Tsung-li Yamen, invited like the other ministers to consult over their de-

parture from the city. Both were shot by Chinese soldiers. This convinced the ministers not only that a journey to Tientsin would mean death, but there would soon be an attack on our quarters in Peking. It was therefore decided that we should all move at once to the British Legation. To our delight, we were able to take the Chinese converts with us, putting them with the Roman Catholic refugees in the Su Wang Tu, the residence of one of the princes. After we had settled in the Legation, Mr. Ament went back with one Chinese to see "how the land lay," and saved his bicycle. On hearing this, a large number of us, with rifles and spears, led 50 or 60 Chinese back, making several trips and bringing away most of the provisions and at least half the trunks which we had left behind. I saved our mattress. The Chinese did not interfere with us. That night the horrors of war began. By fair means or foul, the Chinese were bound to murder us. Not content with rifle and cannon, they have tried to set fire to our buildings. After several exciting experiences, fighting a fire behind which were hundreds of soldiers and Boxers ready to shoot any man who showed his head to throw water, we put a stop to it by burning and tearing down all buildings bordering on our north and west sides.

The people of the Legations have every reason to be thankful for saving the hundreds of converts, for we never could have created all our fortifications without their labor. They have faced shot and shell with courage, not a few of them having lost their lives for the general safety.

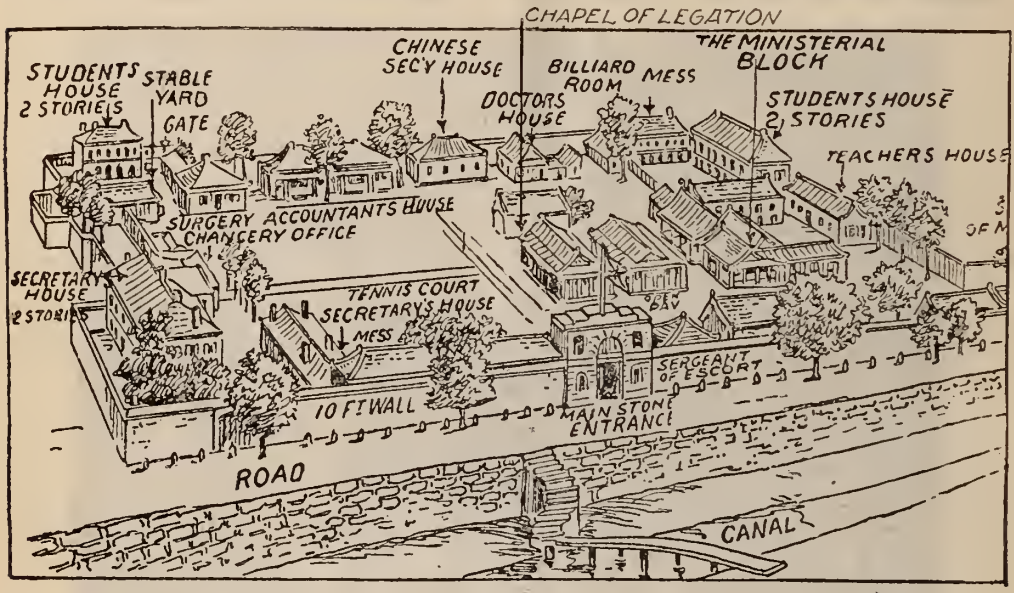
METHODIST EPISCOPAL CHURCH, PEKING. Converted into a fort during the semi-siege.

After the destruction of the customs, postoffice and other places, there remained within our borders several grain shops and three foreign stores. These have, thus far, furnished abundant food for our almost 3,000 people, one shop having just received thousands of bushels of new wheat from Honan. Had it been two or three weeks earlier we should have had none. In this shop there were eleven Chinese mills for grinding wheat. After carrying some wheat to the Legation, lest we lose it all, we set the mills going, and day after day, worked by mules, they ground out graham flour and cracked wheat. Later on, as those quarters seemed dangerous, we moved seven of the mills to safe places. As a member of the Food Supply Committee, I have had chief charge of this work. I had a fine view

from the mill of the portion of the city wall held from the beginning by our American marines, with some help from others. It has been the most exposed position of all, and seven of the original 53 have been killed, nine others seriously wounded. It was on that wall that I received my own wound, a very slight one, thanks to God's blessing on my

finished this work, however, before I saw our marines stealing back to the barricade. They were re-inforced by Russians and British, and have not only held the place ever since, but have enlarged their holding five-fold.

Another of the most remarkable Providences in connection with this siege, is the never ending supply of ma-



[Courtesy of the *New York Sun*.]

BRITISH LEGATION, PEKING, WHERE THE FOREIGNERS MADE THEIR LAST STAND.
The entire property covers seven acres.

heavy pith hat. A shell burst and knocked down the top of the wall. I think two bricks must have struck me, one mashing a portion of my three-quarter-inch pith hat to the thinness of a postal card, the other cutting my head slightly. Mr. Reid and I and Mr. Norris (English) are the only missionaries who have been hurt, and none of our wounds were serious, though Reid's laid him up for two weeks. In referring to the wall, I started to tell you of one blue day, when I saw the American barricade attacked with shell, one after another bursting either in or against it. The men could not stay, and they came running down the vamp of the wall, the Captain last. My heart went down, down. Word was passed along by the guards that it would soon be unsafe for me to stay at the mill; so, unhitching the animals, we took all the wheat we had ground to the Legation. I had not

terial for sand-bags. These bags have saved many a life on the tops of barricades. There was very little to make them of at first. We looted the shop of a Chinese tailor and got two hand-power sewing machines, and Miss Douw had one with a treadle. The foreign stores furnished considerable cloth. A large number of small shops, dwellings, a temple, etc., provided dozens of rolls of cloth, silk, brocade, embroideries (worth several dollars a yard, some of them); the Legations offered curtains, table linen, etc., so that day after day our ladies have been able to turn out hundreds and thousands of sand-bags, which, filled with dirt, have made the best possible barricades. Mr. Gamewell has slaved on the work of fortification, and been one of the chief human instruments in our defense. Messrs. Hobart, Killie, Stelle, Galt, Verity and Tewksbury have done most noble work.

We had nothing larger than the Italian one-pounder, until one day, in overhauling a Chinese junk shop, some of our natives found a rusty cannon, dated 1864, of British origin. We mounted and tried it. It sent a three-pound shot through three brick walls. It has been dubbed "Betsy." The Russians had shells, but no gun, so "Betsy" has fired the shells. In lieu of anything better she will take nails or scrap iron, and carry terror among the Chinese.

Had we thought of being here for six weeks, we should have given up in despair, I think; but God has wonderfully cared for us. The one messenger who has succeeded in making his way to Tientsin and back brings us word that 33,000 troops are now certainly on the way to our relief. Ten days ago a messenger who tried to go to Tientsin had been captured by the Chinese, beaten almost to death, and taken to the "State Department," was given a message and sent back to us. The State Department was glad to hear the foreign ministers were well, and sorry the Boxers had treated them so badly! They suggested that all the ministers and their families go, in small companies, unescorted, to the State Department for protection! The next day a copy of a telegram from the Chinese minister in Washington was sent, and the transmission of Minister Conger's reply was promised. The next day firing practically ceased. There also came, in the name of the Emperor, a large number of watermelons, squashes, egg plants and cucumbers! I am very sorry that the ministers accepted the present. To have men try to kill you, and then, while still keeping you besieged, to send in watermelons and squashes is about as ludicrous a performance as I have heard of.

July 28. — And now our hearts go down again, as a youngster who went out as a beggar boy bearing a message to Tientsin comes back with about half a dozen sentences from the British Consul, dated July 22, and leading us to think that no troops have yet left Tientsin for our relief! Well, in our patience we shall still have to possess our souls. We may have food enough to last another month. We have had much singing of late in the evenings, the national songs of all nations and others. Some of the Russian songs have been particularly applauded. Mrs. and Miss Woodward of Chicago, guests of the Congers, are leading spirits in the singing.

Another remarkable thing has been the weather. It seems hardly possible, save as a miracle, that the rains can hold off much longer for our troops to travel.

August 2.—Still the rains hold off; but our relief does not come. We have procured, with great difficulty, copies of the official *Peking Gazette*. One of the decrees says, that if Christian converts repent and surrender they will be forgiven and spared, at least implying that all who remain firm are to be destroyed. Missionaries everywhere are to be driven away to their own countries. . . . Milk is gone, save a little for the babies; butter and sugar gone; white rice (a small remainder) is kept for invalids and wounded, and our usual bill of fare is horse meat, musty rice and coarse brown bread. We still have tea and coffee, and for breakfast either corn meal or cracked wheat. It is hard to find anything for the babies. Fortunately we had many horses and mules here; but they are fast going. Of course we are all losing in weight, some as much as thirty pounds.

Courtenay H. Fenn.

PEKING, METHODIST COMPOUND,
June 15.

Last night while we were in bed we heard the most horrible noise I ever listened to—more like a pack of angry wolves than anything I can think of. It was the sound of thousands of voices of the mob just on the other side of the city wall.

June 16.—All the mission compounds in the city, except this one, have been burned. The last went this forenoon. The American flag has been hoisted over the church to-day, and looks prettier and more like home than ever before. A temple was cleared of Boxers to-day by a party of English, American and Japanese troops. They killed forty Boxers—not one escaped. Over one hundred were killed yesterday.

One of the most fearful features is that young boys are taught to kill all the children they can. Ten of them were

caught in the act to-day by the English soldiers. Satan is certainly turned loose here for a time, but God knows it all. The preachers, teachers, students, women and children are carrying brick and making trenches day and night. The missionaries watch day and night. Dr. Wherry has no time for anything else. It is hard for such a loving old gentleman to begin being a soldier. His cartridge belt and bayonet look quite out of place.

God is very good to us, and we feel thankful that we are all well and have a "peace that passeth understanding." No one here has shown fear or nervousness. While every one realizes the danger, there is no one panic-stricken, whatever happens. When the alarm comes (three times already) to go to the church, everybody picks up his few possessions and walks in as quietly as though going to meeting.

June 20.—We are in suspense waiting for our troops. Boxers have the road between the troops and us. A man got a message through awhile ago by carrying it in a basket of sticks and chips, pretending to be a scavenger. This compound is a sight. The church is a fort. Windows are covered with wire netting to defend against bricks thrown, and holes are cut for the foreigners to shoot from. Pointed stakes are driven in the ground near the walls for the enemy to drop on. It all seems so cruel.

We are all to go to the church at the signal (three shots.) Everything is arranged. Stores are carried there and kegs of boiled water. If we are besieged in that church with 450 Chinese and over 70 foreigners, some of us know just enough to make us prefer to be shot down. We are trying very hard to keep down disease. It keeps the doctors busy.

Maud A. Mackey.

METHODIST MISSION COMPOUND,
PEKING, *Sunday, June* 10.

It has been for two weeks an anxious time. A week ago last Tuesday Miss Newton sent the school-girls home; the few having no homes were sent to our country station out to the east. We pray that the Christians there may be strong enough not to recant. Many have been forced into worshiping idols in other mission stations in order to save their lives. Some have died martyrs.

On June 6, we put our things away in boxes and trunks, ready to leave Peking on the first train that could put through to Tientsin, that order coming from Minister Conger. It was a difficult matter, packing for living we didn't know where—Peitaiho or Japan. No train has gotten through since that order was given. The evening of the 8th all American missionaries came here. The Tungcho people came in early that morning. We are thankful for every one of the missionaries now at home in America. Every one here is bearing up wonderfully. I wish I could tell you how brave the Tungcho people are about the loss of their homes and property. Miss Andrews and Abbie Chapin were so busy getting Chinese refugees settled that they came away with nothing but a bundle of clothes. Others were able to bring trunks.

June 15.—Our houses and churches are all burned down. The large Methodist church is our fortified place of refuge. We have twenty marines protecting the compound, which has not been attacked, yet. The building burned nearest to us was the chapel just at the head of this street. But worse than any burning of property is the persecuting of Christians. It is heart-rending. Mrs. T'ien and young Mrs. Li, her children, their father and uncle, etc. It is all too dreadful to be true. Yet it is true. I do not feel as if I can write about it. There are now on this place over six hundred Chinese with us.

This morning a guard of missionaries went out to the great street to protect the cooks while they bought what provisions they could get. We are preparing for a siege. This all means war. There seems to be no Chinese Government. Every one does as he chooses. Our gentlemen stopped carts on the great street to see what they were loaded with, looted property from foreign homes or not. Several horsemen fled at sight of the little foreign guard. We only fear that soldiers will join in with the Boxers to destroy us. Our future is known only to our Father in heaven.

The Psalms are very full of comfort and very appropriate. We all find them

so. Last night a mob of several thousands was just outside the city wall; this compound on one side the wall, the mob on the other. Miss Newton read the 59th Psalm to me this morning, beginning at verse 6. Could anything express the affairs of last night more fittingly? Every one here realizes that the Lord is our shield; and we sing of His strength. . . . Some feel strongly that all women and children should go to the American Legation. The people from all the Legations are to go to the British (on the principle of "united we stand") if the probability is that they cannot hold out alone.

Five of us ladies live in one room. Miss McKillican, as a subject of the Queen, is now at the British Legation.

On the 13th, our old Elder Ma's son came to tell us that blood had been put on the posts of their gates and, if they did not leave, the Boxers would certainly destroy them. Wen Li, one of our school-girls, was living at their house, engaged to the youngest son. Miss Newton sent for the young man to tell him he ought to marry her right away, so that she could claim his protection. That evening, Pastor Wang performed the ceremony, which was scarcely over when the Boxers came upon them. Every one fled. Families have been separated and not able to come together again after that night of horrors. Dr. Ament ventured out one day to see with his own eyes what had been done to the American Board compound. He came back, reporting it so burned up that not enough wood was left to make a toothpick. He had buried some valuable coins and some one else had buried 100 taels underground; even that was gone. The yards seemed to have been dug up for valuables. Pitiful stories we heard the next few days. . . . The young teacher of the boys' school found the dead body of his own mother near the An-ting gate. It is too hard to tell you. I can't do it.

BRITISH LEGATION,
Monday, June 25.

Things have been so exciting and everybody has been so rushed with preparing fortifications and food, and repacking clothes, there has not been a minute to sit down quietly and read the Bible even, not to mention writing letters. A week ago to-day, things came to such a pass that Capt. Hall ordered us to take what we could carry in our hands, and start for the American Legation in double file. As the clocks struck eleven we started in our long procession. German soldiers led the line. We turned to the right down Legation street. Missionaries, followed by Chinese Christians, about 600, quietly, with no sign of panic though we feared we might be attacked. Dr. Dudgeon said that army of saved Chinese Christians, their calmness and orderly way of following directions as they were ushered into the Fu, was a sight worth seeing. We went first to the American Legation where Mrs. Squires gave us a nice picnic lunch, then we came over to the British Legation and took up our abode in the pretty little chapel of the Church of England. Seventy people are living in this small space. We spread out some for the nights, some of us sleeping in Lady MacDonald's ballroom, billiard-room and smoking-room, all on the floor of course.

August 15.—Relieved yesterday. Thank the Lord! Oh, how glad we were to see them! The troops arrived at this Legation at about 3 o'clock yesterday afternoon. The Sikhs came running in first, fine black fellows; Americans and British followed.

We have lived on horse meat and rice long enough. It is wonderful how little sickness there has been. Little Elizabeth Inglis died; other babies look like faded flowers. This Legation looks like "the midway," all nations gathered.

One of a very grateful company,
Bessie McCoy.

BRITISH LEGATION, PEKING,
August 17, 1900.

The troops reached us a few days ago and we are beginning to hear from the outside world news that makes our hearts ache, though it is only a confirmation of what we feared. One of the San Ho church members has found his way to us and tells of the massacre of his father, mother and any members of the family who professed to be Christians. He is from Wa-tzu, where I spent the summer three years ago, and where so many of our people live. Every Christian has been cleared out of

all those villages. A few were in hiding for a time, but the Boxers hunted through the fields and it may be some time before we can know how many escaped.

I am in the hospital just now, and, as a good many of the patients left today, have a little leisure to begin a short letter to send with the first party that leaves Peking. It is truly wonderful how we have been protected while thousands of Chinese soldiers have been pouring in shot and shell, digging mines to blow us up, and making attempt after attempt to set fire to the buildings in this Legation. Some days every man, woman and child that could do anything was at work; some on duty as soldiers, others tearing down buildings to prevent fires from spreading, or forming lines for passing water buckets. Those of us on hospital duty went about among the wounded and dying, the air thick with ashes and smoke, and shells bursting all about. The explosive bullets and rifle-firing filled up the pauses between the big guns, so that we had to shout in each other's ears when we spoke. These were the times of hard attacks.

August 18.—A mail goes out to-night and I must send this. We have heard more news about our dear friends. Mrs. Tien,* after hiding about the streets trying to find some one who would take her in, was killed. Some of the Tengs may have escaped, but the whole family are said to have been killed. Miss McCoy went with Dr. Wherry and a guard to our compound, and talked with some of the neighbors and found out all she could. The whole place is in ruins, of course. The city around here is in ruins. In some places you cannot tell where the streets have been. British subjects have just got orders to have baggage done up in eighty-pound packages by 8 o'clock to-night, and to go with a convoy on Wednesday. I am just in from the hospital and so tired, I would rather take my chance than begin packing the clothes I still have. I have been very well and am only tired, as we all are.

We may be able to stay in Peking—we don't want to go away—or we may stay in Tientsin for a while, and then come back when things are settled and work can be done. We can make no plans, only wait and trust for guidance, one step at a time. We have been so wonderfully protected and provided for we ought to be able to keep on trusting. Over three thousand have been fed and had fuel for cooking, without any time for preparation. Rice, wheat and coal were found in shops near by where the owners had fled and left everything, and the Legation ponies furnished meat. There were canned stores that with care lasted and helped to make a variety. The wheat was ground into flour and cracked wheat. Mr. Fenn has been miller. Thousands, yes, tens of thousands of sand bags have been made out of everything, from dainty hemstitched pillow cases and fine damask table linen to brocaded silks and satins. We have bomb-proof caves near each house, which we have been expecting to occupy, night after night, for weeks. We have gone about in the dark, in hospital and every place, not daring to light a candle, because any light furnished a target for sharpshooters stationed in trees. A good many were picked off by our sharpshooters in the daytime. We have been a cheerful, busy community—have had as many jokes and laughs as we could have had under the best of circumstances.

This is hurriedly written and full of mistakes. I haven't even kept a diary, as most have.

Janet McKillican.

PEKING, *June* 9.

Just at dusk yesterday we gathered together a few of our goods and provisions, put them into a cart, and, leaving everything else behind, fled for our lives. Theodora and the baby getting inside the cart, I sat on the outside with my revolver in hand. It was almost 10 o'clock P. M. when we arrived at the M. E. compound.

June 11.—Twenty of us have been armed with rifles, and are drilling with the United States marines. This makes forty armed men all told. I have a splendid little Mauser.

June 16.—Soldiers raided a temple, killed thirty Boxers. Last night Dr. Ingram, Messrs. Tewkesbury, Ewing and I went over to the big city gate, one and one-fourth miles away, and at the point of our rifles locked it and took

*Miss McKillican's valued companion in country touring.

the key. This was to prevent the mob coming in from the southern city. The gate was guarded by 200 Manchu soldiers. They watched us in dumb astonishment, but didn't fire a shot. It is only by the most daring show of force that we can hold our own against them.

June 17.—Three native Christians volunteer to take a message to our troops. If caught by the Chinese soldiers it means death.

June 29.—Little sleep last night. The Chinese got the range on one of our buildings to-day and riddled it. They seldom get correct range; many shells pass over us. There is a constant whiz of bullets in the air. A British marine was killed to-day by a spent bullet. A laundry and bakery have been established.

July 2.—One thousand taels offered to any Chinese who would take a message to Tientsin. Very little firing to-day. A silence always means: "Look out." American marines find holding the wall with such a small force almost impossible. They gave up their position to-day, but later retook it. We cannot hold out if they give up the wall. Dr. Lippett, American surgeon, badly wounded in thigh. Dr. G. D. Lowry, American missionary, takes his place.

July 3.—U. S. marines on the city wall made a brave attack on the Chinese barricade at 2.30 A. M. and captured it. Two Americans killed and Captain Myers wounded. Seven Chinese refugees killed and wounded while building a barricade on the incline leading up the wall. It is raining heavily. The heat is intense. Native Christians are being hunted like birds and put to death by the sword. Terrible atrocities practiced on them by Boxers and soldiers.

July 9.—No news of troops. Last night one of the most dreadful since the siege began.

July 10.—I have had my clothes off but once in a month. We have picked up ninety cannon balls inside the legation, and not one has killed a man. Chinese messenger returns to-day with no news of troops. People are beginning to feel that no relief is near. Another cannon ball landed in Sir Claude MacDonald's house. Quieter to-day; what a relief! Heat increases. Many children sick.

August 14.—We can hear the foreign troops outside the city cannonading. Help has come at last.

August 18.—Three days I have spent riding horseback over Peking. I rode up to where my hospital stood. It was a scene of complete destruction. Out of eight buildings, all brick, I did not see a dozen whole bricks left. It was not only burned down, but the foundation stones were carried off.

John M. Inglis.

August 14.—The last two nights we had the hardest attacks we have experienced. Last night they began before sunset and ceased with dawn. But between their volleys we heard the roll of distant cannon and the rapid "click," "click" of a machine gun planted by our relief force at the Tung-pien-men.

In all these eight weeks we have been able to get but four messengers to Tientsin and return. We are nearly at the end of our meat, having now killed eighty-four horses.

The heat and dampness for three days has been most enervating. Our clothes are saturated most of the time. The fleas and mosquitos are dreadful and the sand flies worse. Many are sick with diarrhœa and a low fever. I have been ill for two days, but will get up to see the troops come in.

August 27.—My letter was interrupted by the cry, "The troops have come." I jumped up, dressed hurriedly and ran out into Lady MacDonald's front hall in time to greet the British officers. The court outside was filling with magnificent Sikhs, all turbaned and jolly looking as could be. O what cheering, huzzas and tears! Old Gen. Gazalee and the officers, browned and sweating, all had trembling voices as well as tearful eyes. The troops entered the southern city, after sending a few shells through the gate, and then, instead of shelling their way into the north city, they crept man after man through the water gate.

Our danger was great, but God's omnipotent hand saved us. The stories we hear of missionary friends, their sufferings, in many cases their murder, make us heart-sick. We cannot speak of Paotingfu friends to each other.

Theodora Inglis.

HOME DEPARTMENT

MISSION STUDIES FOR YOUNG PEOPLE—December, 1900.

BIBLE LESSON.—A Review: Extent and secret of St. Paul's missionary work. 1. Places visited. 2. People reached. 3. St. Paul's physical qualities and social characteristics. 4. His inner life. 5. His methods (Consult references in New Test. Studies in Missions, pp. 34-40, S. V. M., 15 cts.)

SYRIA.——THE PRESS IN MISSIONS.

In the Dominion of "the Unspeakable Turk."

Syria is a stronghold of Moslem bigotry and military despotism. There is a complete union of temporal and spiritual power; the Sultan is prophet, priest and king. The several sects of non-Moslems have nominal religious liberty. They are allowed to become Protestants without opposition, yet Christians have no civil rights that are respected; their testimony has little value in court. But the Moslem has no liberty of conscience; for him to change his faith is treason; he accepts Christianity only at his imminent personal peril. Converts are secretly put out of the way, officially banished, or forcibly thrust into the army and treated with cruelty and injustice. If it were not for the great danger incurred, the increase of Protestants would be a hundred-fold. Exorbitant taxes keep the people in abject poverty; any increase of property is liable to seizure by the government. Petty tyrannies harass our mission work. It took five years and a lawsuit to secure a property title at one station. The government requires that of every book issued by our press, a proof copy must first be sent to the censor at Constantinople who dallies with it from two months to two years, changes the text for trivial or absurd reasons, cuts it down or rejects it.

Consult: Historical Sketches; Miss'y Expansion, pp. 199-203; Modern Missions in the East, pp. 109-121.

The Modern Crusade.

"The Holy Land can be won in no other way than as Thou, O Lord Christ, and Thy apostles won it, by love, by prayer, by shedding of tears and blood."—Martyr of 1315.

Centuries ago the cry of "Deus vult" called thousands to Palestine; to day, the same cry, "God wills it," inspires the church to a new crusade. Their mission was to redeem an empty sepulchre; ours is to give a living Saviour. Instead of brilliant martial array we see a modest company of men and women, yet these are more truly lion-hearted than the Coeur de Lion, and worthier followers of the Son of God who "went forth to war" healing the sick, blessing little children, teaching the people on hillside, on shore. In place of Richard's battle-axe is used the sword of the Spirit, and so ably is it wielded that last year over 50,000 copies were issued of the Bible, "the best selling book" in Syria. The crusades extended over two centuries, Protestant missions but seventy years. In place of jealousy between rival forces, we find the workers knit together in fellowship; the English societies have assumed charge of several of our schools, given up by the cut, and an English doctor at his own charges is carrying on the ministry of one of our absent workers. Retrenchment, ordered in 1894, cut close in Syria. Cherished work had to be abandoned, valued helpers dismissed; the situation was met with heroic self-sacrifice.

Consult: Foreign Missions after a Century, pp. 121-127; Students' Miss'y Appeal, pp. 397-400; Historical Sketches; December magazines; Ann. Report, '99-1900, pp. 267-279.

Peculiar Difficulties. Encouragements.

The peculiar difficulties of this field, besides Turkish despotism and retrenchment, arise from the condition of nominal Christianity, the emigration of young men, and the pushing enterprises of France and Russia. Sects bearing the name of Christianity have neither faith nor works to commend them; many are sunk lower in corruption than the Turks. Young men rebel against existing conditions and leave the country, for they cannot prosper under this bitter despotism. From the Beirût church that had 519 members a few years ago, 260 have emigrated. Both French and Russians have political ambitions in Syria and are sparing no expense to gain a foothold. They are establishing schools with lavish expenditure, asking no fees for tuition, yet our recent mission reports declare there was never such a demand for school and college work, with commendable advance in payment for education. New C.E. Societies have been formed, zealous and interested; our graduates are in demand as teachers, and in their scattered homes the traveling missionary is sure of a welcome; the school work has been earnest; the Syrian Christians are working for others; the press in one year issued 38,000,000 pages; the healing touch of the medical work has been felt on the bodies and souls of thousands.

Consult: Ann. Rept., pp. 267-279; Concise History of Missions, pp. 127-140; WOMAN'S WORK, Dec. '99.

SUGGESTIONS.—*Book Review:* "Kamil, a Syrian Christian;" *A Map Talk*, Good News from each station; *Pictures* of work in Syria; *Paper*, What retrenchment has meant in Syria; *Resumé*, The Volunteer Watchword (R. E. Speer, Students' Miss'y Appeal, pp. 201-216).

The Press in Missions.

In our Presbyterian missions we have eight presses, at Beirût, Bangkok, Urumia, Shanghai, Mexico City, Chieng Mai, Tungchow College and Nodoa. In one year these issued over 85,000,000 pages. Several are self-supporting. In some cases, by co-operative effort, the work of other missionary societies is done on our presses, thus economizing money and labor. Besides the Bible, religious newspapers, text books and Christian literature are issued. The words of life are widely scattered and often fruit is found in distant places where the people have learned of their Saviour from the printed page alone.

Consult: WOMAN'S WORK FOR WOMAN and *Assembly Herald* of July, '97, for several illustrated articles of great interest on this subject.

L. B. Allen.

Above furnished on separate sheets each month. Price 2 cts. per copy, 15 cts. a dozen. Order from "*Studies*," care of WOMAN'S WORK, 156 Fifth Ave., New York.

Six New Lessons for 1901.

For Missionary Societies, Clubs and Home Study.

THE "Scheme to Promote United Study of Missions," presented at a meeting on "Literature," held in connection with the Ecumenical Conference last April, was explained in the August issue of WOMAN'S WORK FOR WOMAN (p. 225). The committee appointed on "Study of Missions" having met in Boston, Sept. 25, 26, is now ready to offer a further announcement. The plan originally presented became somewhat modified in the hands of the committee, and the features receiving special revision are as follows:

Original Plan Modified.

(*a*) Instead of a course of lessons for "seven years," it was determined to attempt to cover not more than two years, at present.

(*b*) Instead of "seven lessons" a year, it was decided to offer six lessons, each capable of expansion if desirable, so as to occupy two months.

(*c*) Suggestions regarding the length of missionary meetings, or of time apportioned to study, are dropped, leaving such matters to the discretion and varied circumstances of each society.

THE committee is unanimous in its aim and purpose to cherish the spirit of union which pervaded the Ecumenical Conference, and to furnish such "Lessons" as suitably follow that great Conference and are equally adapted to Christians of every name. It hopes that united action, all along the line of foreign missionary workers in many denominations, will stimulate and facilitate the putting forth of better Lessons on Foreign Missions than any single Society has ever published before. The proposal to choose as the first topic, "*Historical Missions—from apostolic times to end of the xviiith century*," is adhered to (with one important modification). Lessons upon this topic are to be ready for use in September, 1901, thus allowing ample time for their preparation and for extensive circulation of the prepared Lessons, in advance, not only in this country but in Canada and Great Britain.

Historic Series Contemplated.

Meantime, between now and next September, what shall the Societies study?

Many have their programme carefully laid out for the next six or eight months. Many others would be glad to modify or enlarge the programme which they have. The mass of societies either are about to conclude their studies for the current year in December, or they do no specific studying at all. The committee recognizing this mixed condition, and that societies might not wish to be put off a whole year, has anticipated the want of the hour by providing *Six New Lessons which will be introductory* to those upon "Historical Missions."

As to the subject of these preliminary lessons, there was no hesitation in the mind of the committee. A natural subject for the first lesson of the first year of the xxth Century, a timely topic sure to attract enthusiasm, was ready to our hand. *Christian Missions of the xixth Century*—this is the general subject for the "Six Lessons." It embraces all the retrospect which the Ecumenical Conference commanded and, in addition, the momentous missionary events which mark this year 1900. It will be noted that the arrangement of countries follows logically the order of time when missions were introduced into those countries. It is not, however, necessary that this order should be maintained in studying. In Presbyterian societies it is not desirable. It is perfectly easy to arrange lessons connected with countries so as to coincide with the order followed in the monthly concert of the Church at large. [See this order on page 2, cover of this magazine.]

Subject for Opening Century.

Order of Topics.

Lesson I.—THE AWAKENING AND BEGINNINGS.
" II.—MISSIONS OF XIXTH CENTURY IN INDIA.
" III.— " " " AFRICA.
" IV.— " " " CHINA.
" V.— " " " JAPAN.
" VI.—OPPORTUNITIES AND COMING CONFLICT OF THE XXTH CENTURY.

These lessons will be printed month by month in WOMAN'S WORK FOR WOMAN, the first appearing in the December issue. It is expected that all "Six Lessons" will be ready January 1, 1901, and, with reference helps,

Ready When?

will all be printed on one sheet, to be sold at a very low rate. Societies should order in quantity from their own headquarters. Further information next month.

It is expected that Societies in Canada and Great Britain will be represented on the committee as corresponding members. As created in connection with the Ecumenical Conference on Foreign Missions, April 24, 1900, the present committee stands:

Miss Abbie B. Child, *Chairman* (Congregational Societies).
Mrs. N. M. Waterbury (Baptist).
Mrs. A. T. Twing (Protestant Episcopal).
Mrs. J. T. Gracey (Methodist Episcopal).
Miss Ellen C. Parsons (Presbyterian).

IMPORTANT.

We are startled to find that some are disposed to divert their foreign missionary gifts to other purposes, on the supposition that the uprising in China has for the present diminished our expenditures. It should be widely known that just the reverse is true. All Missionary salaries must be continued. The pay of Chinese helpers must be maintained, as they are destitute and persecuted. Moreover, extraordinary expenses have been incurred in the effort to rescue missionaries. a single expedition involving the chartering of a steamer and other necessary expenses which made the cost over $4,000, part of which our Board has to meet. The traveling expenses of more than a hundred missionaries who were forced to hurriedly leave their stations, the high prices which they were compelled to pay for rooms and supplies in the overcrowded port cities, the personal needs of families suddenly turned out of doors, with only the clothing they happened to be wearing at the time, the large amount of mission property damaged or destroyed ($25,000 at a single station, with others yet to be heard from), all combine to make new and enormous demands upon the Board.

For we believe that the Church wants us to stand by the missionaries in this emergency; that if ever the beloved workers at the front needed our support they need it now. But how can the Board meet these responsibilities unless the home churches support it? This is a time when all givers should not only maintain but greatly increase their gifts. If any one is supporting a special object which has been affected by the trouble, let us have that money for some of these other items. Unless the Church does this, our resources will be diminished at the very time when our liabilities are being heavily increased, and a staggering debt will be accumulated. War always costs money, and missionary work in China is suffering all the consequences of war. The American people ungrudgingly spend huge sums in their military and naval operations. Shall not the Church of God in this emergency place a generous fund at the Board's disposal, as Congress sustained the Administration at the outbreak of the Spanish War, and send it, too, unhampered by restrictive conditions?

156 Fifth Ave., New York, Sept. 27, 1900. ARTHUR J. BROWN, *Secretary.*

The Year Book of Prayer for Foreign Missions is here again, fresh and helpful. Ordered from headquarters of all Woman's Boards, after November 1. Price ten cents.

SINCE LAST MONTH.

Arrivals:

August 29.—At Vancouver, B. C., Rev. C. W. Swan and family from Lienchow, China. Address, Toronto, Ohio.

September 18.—At Victoria, B. C., Rev. E. L. Mattox and family from Hangchow, China. Address, Pueblo, Colorado.

September 30.—At San Francisco, Rev. Courtenay H. Fenn and family from Peking. Address, Pittston, Pa.

October 3.—At New York, Rev. E. D. Martin and family from Lahore, India. Address, Danville, Ky.

Departures:

September 15.—From San Francisco, Mrs. J. E. Adams returning to Taiku, Korea,

September 20.—From New York, Rev. Aylmer B. Gould to join the Lodiana Mission, India.
Rev. and Mrs. Ray C. Smith to join the Furrukhabad Mission, India.
Dr. Margaret R. Norris, appointed to the Hospital, Allahabad, India.

October 2.—From San Francisco, Rev. and Mrs. F. S. Miller returning to Seoul, Korea.

October 6.—From New York, Rev. and Mrs. Paul Erdman, to join the Syria Mission.

October 10.—From Hamburg, Germany, R. M. Johnston, M.D., and Mrs. Johnston, to join the Africa Mission.

October 11.—From New York, Dr. Emma T. Miller, returning to Urumia, Persia.
Miss Bertha McConaughy, to join the West Persia Mission.

Deaths:

August 11.—Rev. Edson A. Lowe of Santiago, Chili, on the fourth day following a surgical operation in hospital in the same city.

September 16.—At Minneapolis, Minn., on the homeward journey from China, Francis Woolf, oldest child of Rev. Chas. W. and Rhuy W. Swan, aged 5 years and 10 months.

TO THE AUXILIARIES.

[FOR ADDRESS OF EACH HEADQUARTERS AND LIST OF OFFICERS SEE THIRD PAGE OF COVER.]

From Philadelphia.

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of the month and prayer-meeting third Tuesday, each beginning at eleven o'clock. Visitors welcome.

November. Prayer Union.—*Medical Missions.*

MRS. W. C. GAULT of Batanga, Africa, has twice visited us during the summer and has now joined the large missionary community at Wooster, O., entering her only son Harry, a lad of eleven, at school there. She hopes to regain health during her furlough and to return, though alone, to her chosen work in Africa.

DR. AND MRS. C. H. DENMAN of the Laos will have their headquarters in Philadelphia after Nov. 1 and may be addressed, 501 Witherspoon Building.

MISS ELIZABETH P. MILLIKIN of Tokyo, Japan, will also be welcomed early in November by a host of friends here.

REV. EDSON A. LOWE OF SANTIAGO, CHILI, who was called to a higher service Aug. 11, 1900, was greatly beloved by all the young people of Philadelphia Presbytery North, by whom he was supported. "All Protestant Chili mourns for him," and at home there are blessed memories of a devoted missionary and a faithful correspondent.

FOR NOVEMBER: *Fifteen Years in Korea*, the full history of that mission, may be had for the postage; *Girls and Women of Korea*, *Home Life in Korea*, *Kim Long Sun* (A Hero), each 2 cts.; *Historical Sketch*, 10 cts.; *Question Book*, 5 cts.; *Illustrated Programs for Children*, 6 cts. per set.

YEAR BOOK for 1901 will be ready Nov. 1. Send orders promptly. Price ten cents.

From Chicago.

Meetings at Room 48, Le Moyne Block, 40 Randolph Street, every Friday at 10 A.M. Visitors welcome.

THREE points in the circular letter mentioned last month we emphasize now. First, the China Relief Fund missionaries have lost all their material possessions, native Christians have been murdered or fearfully mutilated, families broken up, their homes desolated and looted; starvation is staring them in the face. For this fund our Board calls for a Self-Denial Week. Oct. 21–27.—Some literature, three or more leaflets, for use and information, furnished by us for ten cents.

AS speakers are not able always to visit each society, it is proposed that when one is to visit in a presbytery, the officers plan group meetings, selecting several central points, inviting the members of three or four neighboring churches to meet in the central one at date given. A number of such meetings in a presbytery would be economy in time, strength and money.

THE number of churches which give nothing to foreign missions, so far as appears from the Assembly's Minutes and our Annual Report, are as follows: Colorado 31, Illinois 57, Indiana 69, Iowa 84, Michigan 53, Minnesota 94, Montana 13, Nebraska 65, North Dakota 42, South Dakota 26, Utah 6, Wisconsin 65. These figures do not show the whole truth. Many of those reporting gifts to the Stated Clerk have given to outside work or workers, and not to the Presbyterian Board, either General or Woman's. Looking through these, we find many more which have not given through Church, Woman's Society, C. E., Band or S. School. Let the Synodical officers strive to reduce these numbers. Urge two or more in each or all of these churches to begin to pray for the missionaries supported by their Synod, giving their names and countries where laboring. If this can be done it will not be long before others will join the circle, and gifts, too, will come.

WE regret that a contribution of $200 from Bloomington Presbytery was reported last month as $100.

OUR twentieth century advance! Three definite points for positive accomplishment: 1. Double our magazine subscription list; 2. Double our present contributing membership; 3. Raise our present average individual gift of three cents per week to one of *not less than* five cents per week per member. What will *you* do about it?

Slips can be had in quantity for distribution.

NEW leaflets are: *Rewards of Liberality*, 1 ct. each, 10 cts. per doz.; *The Club Woman and Church Work*, 1 ct. each, 10 cts. per doz. W. P. B. M., Room 48, Le Moyne Block, Randolph St., Chicago, Ill.

From New York.

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 A.M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

THE first prayer meeting for the season 1900–1901 was held in the Assembly Room on Wednesday, October 3. Mrs. Beers presided. Touching reference was made to the suspense and suffering of the beloved missionaries in China. Allusion was also made to the deep loss sustained by the Board in the death of Mrs. Riesch, the senior Foreign Secretary. A letter to her from Miss M. K. Van Duzee, which had recently arrived, was read, and furnished marked proof of the tender and intimate relations between Mrs. Riesch and the ladies with whom she corresponded, and of her constant thoughtfulness for them.

MISS PARSONS will lead the prayer-meeting on the first Wednesday of November. Subject—Korea.

A DELIGHTFUL "Welcome Rally" was held in October for Rev. B. W. Labaree of Persia, by the Presbyterian Endeavorers of Brooklyn whom he represents on the foreign field.

A LETTER received from Rev. Chas. Petran informs us that he has reached Mexico City, Mexico, where he will represent Syracuse Presbytery for the Endeavorers.

IN response to various inquiries we would say that our orphanages and missionaries in India are caring for famine orphans, there-

fore contributions may be sent to the Presbyterial Treasurers in the regular way.

A LETTER dated Sept. 9 from Miss Lillian Wells announces her arrival in Sapporo, Japan. The station welcomed her warmly at the same meeting which served as a farewell to Rev. and Mrs. Geo. Pierson, who have removed to Kamikawa.

THE noon prayer-meeting at headquarters on Oct. 10 was resolved into a farewell meeting for Dr. Emma Miller and Miss McConaughy, who sailed on the 11th for West Persia. Miss McConaughy was originally appointed to China.

REV. E. D. MARTIN, missionary of the Kentucky S.C.E., is at home on furlough from India.

REV. AND MRS. GEO. CORNWELL of Chefoo are now at Yorktown Heights, N. Y.

From St. Louis.

Meetings at 1516 Locust St., Room 21, the first and third Tuesdays of each month. Leaflets and missionary literature obtained by sending to above number. Visitors and friends always cordially welcome.

BY the time this reaches our Auxiliaries every society will have been supplied with the quarterly circular letter, which was sent out from the Board in St. Louis. Have you had it read at your regular monthly meeting? Perhaps there is some member of your society who is temporarily a "shut-in"; have you passed it to her? Or there may be some dear sister who is unable, for some reason or other, to get out to meetings; see that she has a chance to read it. The Secretaries of the Board—all women with families, entirely unsalaried, with many pressing home and church duties—would gladly write personal letters to every society if time and strength permitted, and this is the nearest approach to such a letter. So, will you try to see, through the veil of words, the warm affection and deep interest we have in you? Dear Auxiliaries, at every one of our meetings at 1516 Locust St. we think of you and plan for you and pray for you. Will you not pray for us, that wisdom and strength and zeal may be ours, so that this year's work may be a fitting crown for the "missionary century?"

A PLEASANT letter from Mrs. C. M. Spinning, now at Copiapo, Chili, relates little personal details concerning her every-day life and sets forth the different phases of work in the north and south of Chili. We regret to notice that Mrs. Spinning's health is not yet completely restored.

WE received a long and interesting letter from Dr. E. E. Fleming relating their flight from Ichowfu and safe arrival at Tsingtau. Such letters give a much better idea of the true condition of the Chinese people than conflicting reports of the daily press.

THOSE who were privileged to meet Mrs. Dager last summer, before she and Mr. Dager went out to Africa, and who were charmed with her simplicity, modesty and earnestness, will be glad to hear that a letter has been received from her at her station, Elat. She gives a graphic description of their journey through the wilds of Africa and of a Bulu funeral ceremony which she witnessed at Efulen.

WE note that on June 26 our Miss Jennie Sherman was married to Rev. Robert Grierson of the Chinese Inland Mission. Miss Sherman was our representative in India, and we all know how faithful and successful her work was. We congratulate Mr. Grierson and those in his charge, and wish his wife a long and useful and happy wedded life!

A WORD from the Treasurer. One-half of the fiscal year gone, and hardly one-tenth of the money we hope to raise this year has arrived at headquarters. Will you not try to send in more than twice as much this quarter as you have in the last two quarters? The work *must* go on, and if the money is not at hand it must be borrowed. This means, of course, paying of interest, a waste which might be avoided if only *you* and *you* and *you* sent your money in on time, instead of waiting till the last month of the fiscal year. Will you not lay this to *your* heart, dear delinquent one?

WHAT are the Secretaries of Literature doing? The summer is past, working days are upon us, can you not use them in the interest of the magazines? Leaders will find our new leaflets helpful.

LITERATURE for November: *Historical Sketch of Missions in Korea*, 10 cts.; *Questions and Answers*, 5 cts.; *Foreign Mission Fields*, 1 ct.; *Girls and Women of Korea*, 2 cts.; *A Forward Movement*, 6 cts.; *Kim Yong Sung*, 2 cts.; *Village Work in Korea*, 1 ct.; *Home Life*, 2 cts.

NEW LEAFLETS: *Leader's Leaflet*, 5 cts. each; *Suggestions for Young People's Conference*, 2 cts.; *The Club Woman and Church Work*, 1 ct.; *Rewards of Liberality*, responsive exercise, 10 cts. per doz., 50 cts. per 100. Address, Woman's Board of the Southwest, 1516 Locust street, St. Louis.

Please do not send us orders for Home Missions literature; we do not keep it in stock.

From San Francisco.

Public meeting at 920 Sacramento Street the first Monday in each month at 10.30 A.M. and 1.15 P.M. All are invited. Executive Committee, third Monday.

EIGHT missionaries for Korea, one for the Philippines, and one for Cambodia, a very interesting company, sailed recently on the *Doric*. Also Rev. and Mrs. F. S. Miller, returning to Korea, on the *Rio de Janeiro*. Ten for Korea! The hearts of the handful of missionaries there will be made glad.

ONE of the missionaries of the Korea party telegraphed that, owing to misinformation from the railroad office in New York, she would be an hour or more late. We rushed to the steamship company. They had already been notified and would hold the ship and arrange for transfer of baggage and tickets. When we saw the great steamer waiting for one woman, we said what a wonderful age this is! A few minutes after the missionary arrived, a mail wagon from the Eastern train also appeared, laden with letters to soldiers and diplomats in the far East, and we were happy that, not only the lady but many pre-

cious letters would go forward without delay. Our Steamship Company and South Pacific Railroad Company are proverbially kind to missionaries.

THIS is a time for celebrating the fiftieth anniversary in California. Among other studies, one of *Woman's Organized Missionary Work*, is especially interesting, prepared by Miss Ellen C. Parsons, for the Congress of Missions in Chicago

LEAFLETS: Syria. *Historical Sketch*, 10 cts.; *Dr. Van Dyke*, (New Series), 2 cts.; *Fareedie, a Little Syrian Girl*, 1 ct.; *Flash Lights*, 3 cts.; *Sketch, Mrs. Hoskins*, free.

S.C.E.: *Why Young People Should be Interested in Foreign Missions*, 1 ct., 10 cts. per doz.; *Fishers of Boys*, 2 cts., 20 cts. per doz.; *A Missionary Potato*, 1 ct., 6 cts. per doz.; *Dollars for Self and Cents for Christ*, 1 ct., 10 cts. per doz.; *A Cross Questioning of the Missionary Committee*, 1 ct., 10 cts. per doz.; *How Our Little Missionary Band Learned to Pray*, 2 cts., 15 cts. per doz.; *Margaret's Mite Box*, 3 cts., 30 cts. per doz.; *Programmes for Junior C.E. and Bands* (one for each month), 6 cts. per set; *Take a Mite Box*, 1 ct., 5 cts. per doz.; *The Little Owl*, 2 cts., 20 cts. per doz.

From Portland, Oregon.

Meetings on the first and third Tuesdays of each month at the First Presbyterian Church. Visitors welcome.

IN a recent letter our dear President writes: "That a great general interest has centered around our missionaries in China is not strange, and I sincerely hope that many a woman's heart has become *permanently* warmed to the work of missions."

MISS JULIA HATCH of the Laos Mission is spending her furlough in our midst. We hope to hear at length about her work at an early date.

MRS. MCCLURE, of the Canadian Mission in the Province of Honan, China, expects to spend the winter in Portland. On the way to a port of safety, the party of refugees she was with was attacked by robbers, and several were badly wounded; but while the assailants were quarreling over the spoils, the missionaries succeeded in escaping with their lives.

MRS. STOKÉ, who was here at the time of our last meeting, has been, until recently, a worker in Peking and knows our own Dr. Leonard there. We were not surprised to hear her speak of the high esteem in which she is held by her associates.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from Sept. 1, 1900.

[PRESBYTERIES IN SMALL CAPITALS.]

BLAIRSVILLE.—Armagh, Silver Off., 3; Beulah (Silver Off., 5), 33; Braddock, 1st, 3.18; Cresson, Silver Off., 80 cts.; Cross Roads, 8.75; Derry (Silver Off., 12), 34.10, S.C.E. Jr., 2.50; Ebensburg, Silver Off., 5; Greensburg, 1st, Silver Off., 8; Westm'r (Silver Off., 10.25), 17.25; Irwin, 5.20; Johnstown, 1st, 25, S.C.E., Silver Off., 2; I-Will-Try Bd. (*5), 13.21; Laurel Ave., S.C.E., 10; Manor, Silver Off., 5; New Alexandria, Silver Off., 6; Parnassus, S.C.E., 15; Pine Run, S.C.E., 10, $206.99

CHESTER.—Bryn Mawr, 50; Chester, 1st, 5; Downingtown, 3.33; Fagg's Manor, 17.50; Grace Memorial, 5; Kennett Square, 5.50; Lansdowne, 19.50, Y.L.S., 2.50; Media, S.C.E., 5; Middletown, 6.87; New London, 3.35; Oxford, 45; Wallingford, 7; Wayne, 25, S.C.E., 16; W. Chester, Westm'r, 7.06, 223.61

CHILLICOTHE.—Chillicothe, 1st, 37.50; 3d, 5.73; Concord, 4.45; Hillsboro, 18.75, Sycamore Val. Branch, 3.75; Marshall, 2; North Fork, 4; Pisgah, 7; Salem, 10; Wash'n C. H., 8.30; Wilkesville, 5; Wilmington, 6, 112.48

CLARION.—Tylersville, S.C.E., 1.00

EAST FLORIDA.—Glenwood, S.C.E., 6.00

HUNTINGDON.—Kermoor, S.C.E., 10.00

LACKAWANNA.—Ulster, S.C.E., 3.00

LEHIGH.—Allentown, 7; Bethlehem, 10; Catasauqua, Bridge St., 10; Easton, 1st, 35, S.C.E., 10; Brainerd Union, 43; College Hill, 10; Hazleton, 28.45, Wild Daisy Bd., 5.50, S.C.E., 10; Pottsville, 1st, 15; Mauch Chunk, 7, S.C.E., 20, 210.95

NEWTON.—Branchville, S.C.E., 12.50

NORTHUMBERLAND.—Beech Creek, 8, S.C.E., 2.80; Berwick, 7; Danville, Grove, 21.10; Mahoning, 24.80; Jersey Shore, 34; Linden, 2; Milton, 20, Y.W.S., 14; Renovo, Y.L.B., 3: Williamsport, 1st, 130.72, Richard Armstrong Bd. 25; 3d Ch., 12, 304.42

PARKERSBURG.—Buckhannon, 7.20; Fairmont Bd., 1.50; Hughes' River, 10; Sistersville, 3.10, 21.80

PHILADELPHIA.—Woodland Ch., A Friend, 50; An Individual, *50, 100.00

PITTSBURG AND ALLEG. COM.—Cannonsburg, 1st, S.C.E., 8.61

PORTSMOUTH.—Ironton, 6.55, S.C.E., 5; Jackson, 3; Manchester, 1.75; Mt. Leigh, 3; Portsmouth, 1st, 24.99; Red Oak, 1; West Union, 1.25, 46.54

ST. CLAIRSVILLE.—Barnesville, 8.44; Bellaire, 2d, Syn. Obj., 1; Cadiz, 172; Cambridge, 14, S.C.E., Silver Off., 2; Concord, 20; Crabapple, 25.10, Gleaners, 35.42; Lore City, 6.25; Martin's Ferry, Silver Off., 8.15; Pleasant Valley, 10.50; Powhatan, S.C.E., 3; Rock Hill (Syn. Obj., 1), 7; Woodsfield, 4.30; Mrs. J. B. Smith, Silver Off., 1, 318.16

SHENANGO.—Centre, 6, S.C.E., 5; Clarksville, 50; Little Beaver, 8; Mahoningtown, 15, S.C.E., 20, S.C.E. Jr., 5; Neshannock, 16; Newcastle, 1st, Loring Taylor Bd., 10; Central Ch., 3.50; Princeton, S.C.E., 5; Slippery Rock, 5, 148.50

UNION.—New Market, S.C.E., 4.69

WOOSTER.—West Salem, S.C.E., 4.00

MISCELLANEOUS.—Pittsburg, Pa., Mrs. Marie Beale Kramer, 50; Spray Beach, N. J., "Summer Soc.," 5.50; Interest on Investment, 56.84, 162.34

Total for September, 1900, $1,855.57
Total since May 1, 1900, 18,772.70

MRS. JULIA M. FISHBURN, *Treas.*,
Oct. 1, 1900. 501 Witherspoon Bldg., Philadelphia.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to Sept. 20, 1900.

ALTON.—Alton, 7.61, C.E., 10; Carrollton, 10.25; Hillsboro, 4.90, C.E., 8; Litchfield, 3, C.E., 3; Sparta, 10.30; Trenton, C.E., 3; White Hall, 6.45, C.E., 3.10; Rockwood, C.E., 2.50, $72.11

BOISE.—Boise, 2.60, C.E., 5.25; Caldwell, 70 cts.; New Plymouth, 85 cts., 9.40

CAIRO.—DuQuoin, 7.00

CEDAR RAPIDS.—Atkins, 3; Cedar Rapids, 1st, 83; 2d, 15; Central Pk. Ch., 13.70; Center Junction, 2.45; Linn Grove, 8; Lyons, 5; Marion, 19; Mechanicsville, 6.80; Mt. Vernon, 49; Scotch Grove, 3.50; Vinton, 61.45; Wyoming, 8.05, 277.95

CENTRAL DAKOTA.—Brookings, 4.80; Huron, 15.85, Jr. C. E., 1; Ouida, 2.50; Rose Hill, 2, 26.15

CHICAGO.—Avondale, Annie Montgomery Soc., 1; Evanston, 1st, 52.25; Englewood, 1st, 25; Chicago, Fullerton Ave. Ch., 20.90; 6th, C.E., 50; Lake Forest, 123.62; Manteno, 31.50; Maywood, 5; Peotone, 6.85; Oak Park, 25; Ridgeway Ave. Ch., 1.36; Dr. Marshall's mite box, 3.37; Anon., 3.60, 349.45

DAKOTA.—Lake Traverse, .82

DETROIT.—Detroit, Fort St. Ch., Miss Kate Todd, 2; Mrs. Wm. Warren, 5, 7.00

DULUTH.—Duluth, 1st, 42.68; Glen Avon, 4.20; Lakeside, Irvin Soc., 39.40, C.E., 6.33; Two Harbors, 4.20; Phyl. off., 1.50, 98.31

FARGO.—Buffalo, C.E., 3.25

FLINT.—Cass City, 8; Lapeer, 26.04, C.E., 4.12; Larlette, 2d, 4.36, 42.52

FREEPORT.—Argyle, Y.P.S., 5.03; Freeport, 2d, 7.80; Hebron, C.E., 4.50; Rockford, 1st, 50; Westm'r Ch., 5.50; Woodstock, 9, C.E., 25, 106.83

GRAND RAPIDS.—Big Rapids, C.E., 1.75; Grand Rapids, 1st, 10, C.E., 3; Immanuel Ch., 1.50, C.E., 1.25; 3d, 5; Westm'r Ch., 10, Y.W.S., 2.50, C.E., 8.75; Greenwood, C.E., 10; Hesperia, 3.75; Ionia, 10.15, C.E., 4.43; Ludington, 1.99; Montague, C.E., 2.50, Jr. C.E., 2.15; Tustin, C.E., 2.50, 81.22

GREAT FALLS.—Great Falls, 4.70; Kalispell, 2.80, 7.50

INDIANAPOLIS.—Bloomington, 7.88; Columbus, 16.60; Franklin, 90; Hopewell, 7.48; Indianapolis, 1st, 91.10; 2d, Mr. W. S. Hubbard, 237.50; 4th, 11.45; 6th, 2; 7th, 20; Mem'l Ch., 8.15; Spencer, 6, 498.16

IOWA.—Price's Creek, C.E., 9.66

IOWA CITY.—Davenport, 1st, Y.P.S., 10, C.E., 2, Jr. C.E., 3; 2d, C.E., 2; Tipton, C.E., 5; Washington, C.E., 10; West Branch, C.E., 5; Wilton, 5, 42.00

KALAMAZOO.—Buchanan, 3.37; Decatur, 1.75, C.E., 3.25; Edwardsburg, C.E., 2.06; Kalamazoo, North Ch., 87 cts.; Plainwell, 10; Richland, 4.32; Schoolcraft, 1.50; Three Rivers, 4.90, 32.02

KEARNEY.—Buffalo Grove, C.E., 8; Central City, 7, C.E., 7.50, Jr.C.E., 1.50; Cozad, 2; Fullerton, 2.10; Grand Island, C.E., 7.30; Gibbon, 4, C.E., 1; Kearney, 4, C.E., 7; Lexington, 4.68, C.E., 4; Litchfield, 1.75; North Platte, 5, C.E., 6.50, Jr. C.E., 3.50; St. Paul, 1.60; Wood River, 7, 85.43

LA CROSSE.—New Amsterdam, 2.35

LANSING.—Brooklyn, 16.57, C.E., 2.28, Miss DeLamatter, 6.25; Battle Creek, 20; Albion, 6.75; Concord, 3.65; Eckford, C.E., 5; Homer, 6.30, C.E., 5; Jackson, 30, Miss Bertha Bellows, 20; Lansing, 1st, 6.25, C.E., 20; Marshall, 6.75; Parma, 3, C.E., 1, 158.80

MILWAUKEE.—Cambridge, 10; Milwaukee, Calvary Ch., 12, C.E., 11.73; Immanuel Ch., 150; Ottawa, 3.35, C.E., 4.84; Somers, 5.85, 197.77

NEW ALBANY.—Jeffersonville, C.E., 15.00

OMAHA.—Bancroft, 1.25; Bellevue, C.E., 15; Colon, Marietta Ch., 2.62; Craig, 13.22; Divide Center, 5; Fremont, 12, C.E., 3.75; Lyons, 1.68, C.E., 8; Monroe, Jr. C.E., 1; Omaha, Castellar St. Ch., 8.06, C.E., 4, Jr. C.E., 2; Clifton Hill Ch., 1.94, C.E., 2.50; 1st German, 3.20; Lowe Ave. Ch., 8, C.E., 8.75, Jr. C.E., 3; Knox Ch., 6.12; 1st, 16.20, C.E., 15; 2d, 8, C.E., 1.50; Westm'r Ch., 8.02, C.E., 6; Schuyler, 2.80; Silver Creek, 1.60; South Omaha, 4.24; Tekamah, 12.96, Jr. C.E., 2.25; Wahoo, Bohemian Ch., C.E., 1.50; Waterloo, 2.66, 193.82

PETOSKEY.—Alanson, 1.50, C.E., 1.50; Boyne, 2, C.E., 3.75; Cadillac, 5.13; East Jordan, C.E., 2.10; Harbor Springs, 7.53; Lake City, 1.75; Mackinaw, 1.25; Petoskey, 3.50, 30.01

PUEBLO.—Alamosa, 5; Bowen, 1.78; Canon City, 15, C.E., 8.25; Colorado Springs, 1st, 31.25; 2d, 6.25, C.E., 2.50; Cripple Creek, 1.25, C.E., 4.15, Jr. C.E., 1; Florence, C.E., 7.50; Hooper, 6; Hilltop, 4; Monte Vista, 5; Mt. View, Bd., 2.40; Monument, 1.25; Pueblo, 1st, 10; Fountain Ch., 5, C.E., 1.50; Mesa Ch., 10; Westm'r Ch., 3.75; Trinidad, 1st, 10, C.E., 3.15, 145.98

ROCK RIVER.—Albany, 2.85; Aledo, 8.50; Alexis, 1.80; Center Ch., 8; Dixon, 5.50; Edgington, C.E., 17.50; Garden Plain, 2; Geneseo, 5.86, C.E., 4; Morrison, 10, Y.L.S., 5; Newton, Earnest Workers Bd., 14; Norwood, 2.50; Princeton, 8.70; Rock Island, Broadway Ch., Ruth's Bd., 12, Busy Bees, 10; Central Ch., 6; Sterling, Jr. C.E., 15; Viola, 80 cts., 140.01

ST. PAUL.—St. Paul, Dayton Ave. Ch., Jr. C.E., 5; House of Hope Ch., 16.50; Central Ch., C.E., 55; Merriam Pk., Miss Carter, 11; Macalester, 4, Miss Hunt's Cl., 5, 96.50

SCHUYLER.—Bushnell, 2.05; Brooklyn, C.E., 2.25; Chili, C.E., 5; Hamilton, Bethel Ch., 3.55; Hersman, C.E., 25; Macomb, C.E., 50; Monmouth, C.E., 20, 107.65

SIOUX CITY.—Alta, 3.18, C.E., 2; Cleghorn, 5; Cherokee, 10; Crawford, 2; Denison, 3; Hawarden, 5.50; Inwood, 8, C.E., 2.50; Ida Grove, 9; LeMars, 17.47; Leeds (Sioux City, 4th), 1.46; O'Leary, 4; Odebolt, 4.30; Paullina, 12; Sioux City, 2d, 3.25, C.E., 5; 3d, 4.40; Schaller, 4; Storm Lake, 36; Sanborn, 8; Wall Lake, C.E., 1.25, 151.25

WHITEWATER.—Clarksburg, 5; College Corner, 5; Connersville, 4; Greenburg, 60, C.E., 2.70; Knightstown, 5; Lawrenceburg, 3.25; Liberty, 4.38, C.E., 5; Providence Ch., 3; Rising Sun, 1.45; Rushville, 10; Shelbyville, 12.50, E. Van Pelt Soc., 2.50, 123.78

MISCELLANEOUS.—A Friend, 125; Uniontown, Md., Bequest of Margaret S. Ferguson, 487; For India Famine, Sioux City, Ia., 3d, Jr. C.E., 3; Paullina, C.E., 10; Peotone, Ill., 2; Austin, C.E., 5.75; Hyde Pk., 100; Chicago, Albert K. Isham, 1.10; St. Paul, Dayton Ave. Ch., 1; Lakeside, Minn., Irvin Soc., 5; Duluth, Bethany Chapel, L.T.L., 3.50; 1st, 50 cts.; Jacksonville, Ill., State St. Ch., 3; Manchester, 3; Virginia, 14; Denver, 1st Ave. Ch., C.E., 12; For China Relief, Duluth, 1st, 3.40; Hinsdale, Ill., C.E., 2.50; Chicago, Mrs. Albert Keep, 10; Mrs. Charlotte S. Kimball and daughter, 10; Waterloo, Neb., 2.77, 805.52

Total for month,	$3,925.22
Total receipts since April 20,	16,792.42

MRS. C. B. FARWELL, *Treas.*,
Room 48, LeMoyne Block, 40 Randolph St.
CHICAGO, Sept. 20, 1900.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for Sept., 1900.

* Indicates summer offering for Medical Missions.

BINGHAMTON.—Bainbridge, C.E., 25; Binghamton, 1st, 87.50, *12.70; Floral Ave., 3.29, C.E., 10; North, 2.50; West, 25; Cortland, 5; Coventry, *2.70; Nichols, 2.46, Jr. C.E., 5; Owego, *6.25; Smithville Flats, 11; Waverly, *14.50; Whitney Point, 7, $219.90

BOSTON, MASS.—Antrim, N. H., 10; Boston, 1st, *26.50, Y.L.S., 6; East Boston Ch., Y.L.S., 5, C.E., 6.25, Jr. C.E., 3.75; Roxbury Ch., C.E., 25; St. Andrews, 10; Scotch, Y.L.S., 7; Hyde Park, 6.74; Lowell, 2; Portland, Me., 5; Providence, R. I., 7.50; South Ryegate, Vt., 4; Woonsocket, R. I., 2, 126.74

BROOKLYN.—Stapleton, S. I., 1st, 21, *22; West New Brighton, S. I., Calvary, 5.54, C.E., 10, 58.54

CAYUGA.—Auburn, Calvary, Y.W.S., 7.50; 1st, *62.75; Westm'r, *4.05, C.E., 1; Aurora, *26.20; Five Corners, 2.33, *45 cts.; Port Byron, *4.02, 108.30

CHEMUNG.—Big Flats, 12.50; Elmira, 1st, 37.05; North, 20, *5; Hector, 8; Mecklenburg, 15; Monterey, 5; Watkins, 21.39, 123.94

EBENEZER, KY.—Dayton, *4; Lexington, 2d, 50, C.E., 10; Ludlow, 5; Mt. Sterling, *2.70, 71.70

GENESEE.—Attica, 12.35; Batavia, 100, *15; Bergen, 25.50, *5; Bethany Union, 7, *2.30; Byron, *2.70; Castile, 12.50; Corfu, 2.50, *5; East Pembroke, 2.50; North Bergen, 5.10, *1.50; Perry, 10; Stone Church, 5, *3.05; Warsaw, 18, *20, 255.00

GENEVA.—Canandaigua, *12.15, C.E., 10, Jr. C.E., 5.12; Geneva, 1st and North, 10, *13.64; 1st, *3; North, Y.L.S., 5; Naples, C.E., 5; Ovid, 10, *12; Penn Yan, 70, *10; Phelps, 20, *11.50; Romulus, 4, *3.25; Seneca, 30; Seneca Falls, 15, *8.90, C.E., 10, Jr. C.E., 15; Shortsville, C.E., 15; Trumansburg, 13, *6, Jr. C.E., 1.25; West Fayette, 2.50, *2.25, 323.56

LONG ISLAND.—Southampton, C.E., 13.38

LYONS.—East Palmyra, 15.30; Marion, *3.50; Palmyra, 7.75, C.E., 7; Presb'l Soc., 11.50, 45.05

MORRIS AND ORANGE, N. J.—Morristown, South St., 156.25

NEW YORK.—New York, Brick, *5; Madison Sq., Mrs. Delano, 1,000; Mt. Washington, 25; West End, C.B., 15, 1,045.00

NORTH RIVER.—Freedom Plains, 5; Marlborough, 5; Milton, C.E., 4.25; Newburgh, 1st, C.E., 10, Bethel Chapel, 50; Poughkeepsie, 85.35; Rondout, 30; Smithfield, 7, 196.60

ROCHESTER.—Avon, Central, C.E., 5; East, 10, *3; Chili, *3.50; Fowlerville, *6; Geneseo Village, 30, *20, Systematic Givers, *5.50; Groveland, C.E., 3; Livonia, 5, *8; Mendon, *5; Ogden, 2; Pittsford, 25, *6.30; Rochester, Central, Y.W.S., *18.05; 3d, *4.10, Y.W.S., *1.35; Sparta, 2d, C.E., 5; Sweden, 5, 170.80

STEUBEN.—Addison, 10; Almond, 5.50; Arkport, 6.25; Avoca, 2, Jr. C.E., 4.25; Bath, 3, *3; Belmont, Jr. C.E., 50 cts.; Canisteo, Jr. C.E., 5; Cuba, 20, *5; Hammondsport, 5; Hornellsville, 10, *9; Howard, 7; Jasper, 5, 100.50

SYRACUSE.—Cazenovia, 50; East Syracuse, 1.20; Fayetteville, 14.94; Fulton, 25; Hannibal, 13.34; Skaneateles, 13.50; Syracuse, East Genesee, 10; 1st, C.E., 137.33; First Ward, C.E., 5; Fourth, 17; Mem'l, Loyal Sons, 3, 290.31

WESTCHESTER.—Bedford, 5; Brewster, South East Centre, 8, *4; Bridgeport, Ct., 15; Carmel, 2.50, *6; Irvington, Hope Chapel, C.E., 5; Mt. Kisco, *6; Mt. Vernon, 47.05; New Rochelle, 1st, 25, *12.50; 2d, 18.75; Peekskill, 2d, Jr. C.E., 5; Pelham Manor, 10; Rye, 83, *7.50; Scarborough, 20; White Plains, *8, 288.30

MISCELLANEOUS.—Mrs. J. P. Lloyd, *10; Manchester, Vt., Mrs. A. C. Reed, 10, 20.00

Total for month,	$3,613 87
Total since April 1,	17,033.27

MISS HENRIETTA W. HUBBARD, *Treas.*,
156 Fifth Avenue, New York City.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the month ending September 24, 1900.

AUSTIN.—El Paso, 1st, C.E., 6; Houston, C.E., 6.25, $12.25

CIMARRON.—Enid, 3.60, C.E., 4.47; El Reno, 2.10; Purcell, 4.75, C.E., 2, 16.92

EMPORIA.—Geuda Springs, C.E., 3.40

NEOSHO.—Bartlett, 1.50, Bd., 1; Chanute, 1.20; Chetopa, 5; Garnett, 1.25; Moran, 2; Osawatomie, 1.30; Ottawa, 5; Paola, 5; Parsons, 8; Pittsburg, 3; Richmond, 2.25; Waverley, 4; Yates Center, 2, 42.50

ST. LOUIS.—Kirkwood, 2.50, Golden Links, 1.10; Rock Hill, 9.20; St. Louis, Carondelet, 5.1 ; Cote Brilliante, 2; Ch. of Covenant, 2; Curby Mem'l, 3.05, C.E., 5; First Ger., 25; Laf. Park, 22.60; North Ch., 5; Oak Hill, Bd., 3; 2d Ch., 42.42; Wash. and Comp., Y.L.S., 20; West Ch., 100; E. W. M., 50; Mrs. Stelzle, 5, 302.99

SEQUOYAH.—Fort Gibson, Bd., 5; Muskogee, 2.40; Tulsa, 1.40; Vinita, 4.50, 13.30

MISCELLANEOUS.—India Famine Relief, St. Louis, West Ch., 3; Two Children, 1; 2d Ch., native suff. China, 10, 14.25

Total for month,	$305.61
Total to date,	2,026.18

MRS. WM. BURG, *Treas.*,
Sept. 24, 1900. 1756 Missouri Ave., St. Louis, Mo.

DATE DUE

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JUN 15 1986

MAR 21 1986

GAYLORD

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